

# Sri Guru Granth Sahib

VOL. 2

Sri  
Guru Granth Sahib  
[English Version]

VOL. II  
(Revised in modern idiom)

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*ENGLISH TRANSLATION*  
**OF THE**  
*ORIGINAL TEXT*



By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha,  
The Creator, Without Fear, Without Hate, the Being Beyond Time,  
Not-incarnated, Self-existent, The Enlightener.

So-Dar<sup>1</sup>, Rāg Āsā M.<sup>2</sup> 1, Ghar 1<sup>3</sup>

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What kind is Thy Gate, what kind is Thy Abode, O Lord,  
Where Sittest Thou and Supportest us all ?  
There play to Thee myriads of Players a myriad Tunes,  
And sing to Thee myriads of heavenly Singers in a myriad Measures.  
Yea, sing to Thee winds, water and fire,  
And sings also the Lord-justiciar sitting at Thy Door.  
And sing to Thee also Chitra and Gupta, the Scribes of men's deeds,  
On which the Dispenser of the Divine Law, bases his judgment of men.  
And sing also to Thee Shiva and Brahma and Parvati :  
And so they look beauteous, being Blest by Thee.  
To Thee, at Thy Door, sing Indras seated on their thrones  
Along with throngs of other gods and goddesses, too.  
And the Siddhas too, wrapt in contemplation, sing of Thee,  
As do the seers who reflect on no other thought but Thine.  
Of Thee sing the celibates and men of Truth and Contentment and warriors mighty and brave,  
And the Pundits too, and the holy Rishis,  
Along with their Vedas, through ages upon ages.  
The enticing heavenly houris also sing of Thee,  
As also sing the earth, the heavens and the underworlds.  
And the Jewels too, created by Thee sing of Thee,  
Along with the sixty-eight pilgrim-stations to which men repair (to wash their sins off).  
And sing to Thee warriors and heroes of immeasurable prowess and power,  
Along with the four sources of creation.  
Yea, the whole universe sings to Thee, and all its parts, and all the spheres ;  
For, it is Thou who established them and kept them where they are.  
(But), sing to Thee only those with whom Thou art Pleased and who are Inebriated with      Essence  
of Thy Worship.  
How many more do also sing to Thee, O Lord, whom I cannot even visualise.  
Thou forever art, yea, forever art Thou alone,  
The True One, whose Name is Truth.  
He is the Creator of all creation, who is, will be, and will go not ever,  
Who Created the universe of various species, colours and kinds :  
And Watches all what He Creates and as and what Suits His Glory and Pleasure.  
Yea, the Lord doth only what Pleaseth Him, and no one can command Him to do what He wouldn't.  
For, He is the King of kings, and so Nānak liveth in His Will. [1-1]      P. 348

Āsā M. 4.

O Thou, the Person on High, the Purest of the pure, Infinite. Unfathomable,  
O Thou, the True Creator, on whom all Meditate,  
O Thou, the Benificent Lord, all belong to Thee.  
O Saints, Meditate on Him that all your woes may depart.

1. 'So-Dar' is the heading of the composition for the following verse (which is also included in the 'Japji' with minor modifications and which begins with these words).

2. According to traditional scholars, the word in the text is to be pronounced as 'Mehla' literally meaning the (Lord's) Bride. (According to others) it should be pronounced as 'Mohalla' (which, its origin being Arabic, would mean, he on whom God has descended). The figures 1, 2, etc., signify whether it is the composition of the 1st Master (Nānak), or the 2nd (Angad), the 3rd (Amar Dās), the 4th (Rām Dās), the 5th (Arjun), or the 9th Master, (Tegh Bahadur). As would be seen, all the Gurus style themselves as Nānak.

3. 'Ghar' of the original text means musical measure. These instructions are for singing the original text and so are omitted in the translated version.



He Himself is the Master, and also He Who Serves.  
 Who am I, Nānak, but a mere man? [1]  
 Thou, O Lord, art in the hearts of all, ingrained in their beings ; in Thee are all contained.  
 Some are the givers and others the seekers of their gifts :  
 All this is Thy Wonderful Miracle.  
 (For), Thou art the Giver and Thou the Receiver.  
 I Know of no one other than Thee.  
 Thou, the Eternal, Endless, the Transcendent God, O, which of Thy Virtues shall I chime ?  
 I can only be a Sacrifice to those who Serve Thee. [2]  
 They who Meditate on Thee, they live in Peace ;  
 They are the ones Saved, and deathless have they become.  
 They who Meditate on the Fearless Lord, all their fear goes.  
 They who Serve their Master, Merge in the Being of God.  
 Blessed, blessed are they : Nānak is a Sacrifice unto them. [3]  
 Countless are Thy Devotees, O Lord, who recount Thy Merits.  
 Countless worship Thee, utter Thee, suffer penances for Thee.  
 Countless are the readers of the Smiritis, the Shastras,  
 And those doing six kinds of works<sup>1</sup>, in accordance with their faith.  
 But Blessed alone are the Devotees who act in Thy Pleasure, my Master. [4]  
 Thou art the Being Primeval, the Infinite, the Creator; no one is as great as art Thou.  
 Through ages, Thou alone hast been forever, the same, Moveless Creator.  
 That alone happens what Thou Willest ; that alone works.  
 Thou Created the whole universe :  
 And, when Thou Willest, it will submerge (in Thee).  
 Nānak sings the Praises of Thee, O Lord, who Knowest all about all. [5-2]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 1. Chaupadas

They who hear of the Greatness of the Lord say He is Great.  
 But He alone Knoweth who Seeth (Him).  
 O Priceless, Indescribable Thou :  
 They who describe Thee, Merge in Thee. [2]  
 O Great, O High, our Master,  
 Unfathomable, of Virtues Immeasurable,  
 No one knows how vast is Thy Expanse ! [1-Pause<sup>2</sup>]  
 The wise men of intuition exercised their Wisdom and Intuition,  
 The valuator put value on Thee.  
 The wise, the seers, the holiest of the holy,  
 Could enunciate but little of Thy Worth. [2]  
 All Truth, all penances, all goodness,  
 All miracles, all merits of the adepts,  
 The intuitive powers—without Thee, no one has found.  
 He on whom is thy Grace has them ; the others have them not. [3]  
 Who pray, is the utterer  
 That can utter the whole of Thy Treasureful Virtues ?  
 Him on whom Thou Bestowest (Thy Mercy) cannot but bask in it.  
 Says Nānak, "The Truth alone Saves us, yea, the Truth alone". [4-1]

Āsā M. 1

I utter Thy Name and live. I forget Thee and I die.  
 How hard it is to say Thy Name, O True one !  
 He who hungers for Thy True Name, O Lord,  
 His Woes wither away. [1]

1. According to Manusmriti, the six kinds of works are : reading, teaching, performing *yagna*, leading *yagna* and giving and receiving of alms.

2. The line after which occurs the word ठहरा (ठहरा) (or Pause) contains the essence of the whole verse.

O mother, why should I forsake Him,  
 Who is True, whose Name is Truth. [1-Pause]  
 The Greatness of the True Name  
 Many have uttered – but found not even a little of its True Worth.  
 Even if the whole universe rings  
 (With His Praise), He neither becomes any the greater, nor lesser. [2]  
 He neither Dies, nor is there any to grieve for Him.  
 He Gives and His Giving knows no bounds.  
 This alone is His Virtue that He alone is ;  
 Neither there was any other, nor will there ever be. [3]  
 He is as Great as is His Beneficence,  
 Yea, He who made the night to follow the day.  
 He who forgets Him is indeed a low-caste wretch :  
 Without the Lord's Name, Nānak, one is a low worm<sup>1</sup>. [4-2]

Āsā M. 1.

If the seeker cries out and begs at the Lord's Door, the Lord Hears him,  
 And whether He Blesses him or Curses him, he must revel in His Glory. [1]  
 See thou of each the Light within and ask not his caste :  
 For, Hereafter, the caste is of no avail. [1-Pause]  
 Thou, O Lord, Dost everything and causest everything to be done,  
 And of Thyself Hearest Thou all our plaints.  
 When Thou, O Creator, art the Cause of all causes,  
 Why then shall I lean on the world and for what ? [2]  
 He the Lord Himself Creates and of Himself Feeds He all,  
 And, of Himself He Purges our mind of all evils.  
 When the Lord Comes to Abide in our Mind by the Guru's Grace,  
 Our Darkness is dispelled and our Woes depart. [3]  
 He alone enables us to love the Truth.  
 Yea, in no otherwise can one gather the Truth.  
 Says Nānak : "Whomsoever the Lord Blesses with this Boon,  
 From him no Account is asked in the Hereafter." [4-3]

Āsā M. 1

The desires of the heart clamour like the cymbals and the ankle-bells,  
 And with them thumps the drum of the world.  
 The mind<sup>2</sup> dances to the tune of this Kali-age,  
 O, where can men of Truth and Continence plant their feet ? [1]  
 Nānak is a Sacrifice (only) to the Lord's Name,  
 For the world is blind and the God alone See-eth. [1-Pause]  
 And lo, the disciple comes to the Guru only to eat his fill :  
 Yea, 'tis the call of bread that lures him to the Guru's home.  
 But, even if one lives to eat for a whole century,  
 Only that day of him is Approved when he knows his Lord. [2]  
 On seeing a man's sombre face, compassion comes not to us,  
 For without give-and-take, no one will do a thing (for another).  
 The king ministers justice if his palm is greased,  
 But, in the name of God, he is moved not. [3]  
 Human in form, Nānak by name,  
 But in deeds a cur, waiting for command at others' doors !  
 He who, by the Guru's Grace, takes himself to be a guest (in the world),  
 He alone is Honoured at the Lord's Court. [4-4]

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1. मनाडि (मनाति) : of low birth.

2. Narada was a sage, but being of playful, mercurial nature, he is identified with the mind.

## Āsā M. 1

As much is the Music in our minds, that much is Thy Sound, O Lord.  
 As much is the form (of the universe), that much is Thy Body.  
 Thou art the tongue that tastes, Thou the nose that smells : O mother, I can think not of another. [1]  
 My Master is One, yea, the One alone : The One Absolute ; the One-in-One. [1-Pause]  
 He of Himself Destroys ; He of Himself Redeems,  
 He Himself Gives and also Takes away what He gives.  
 He of Himself Sees and Blossoms ; of Himself He Blesses us with His Grace. [2]  
 All that He had to do, that He is Doing ; for none other can do a thing.  
 And as He Blesses us, so do we name Him ; for all Glory is His. [3]  
 The Kali age is the bar-maid<sup>1</sup> who sells the sweet wine of Illusion,  
 And our mind, tasting it, gets drunk.  
 Nānak, the meek, says : it is God who of Himself Assumes all forms." [4-5]

## Āsā M. 1

If the Awakened Intellect be the organ, and Love thy tambourine,  
 Thou shalt remain in Bliss, thy mind ever in Ecstasy.  
 This, indeed, is the Devotion ; this the Penance of the austere,  
 If to these steps dancest thou with thy nimble feet. [1]  
 The true rhythm is the Lord's Praise.  
 All other dance is the (empty) pleasure of the mind. [Pause]  
 Truth and Contentment—let these be thy two cymbals<sup>2</sup>.  
 And to see Him ever—let this be thy ankle-bells.  
 To still Duality—let this be the Subtle Music,  
 Yea, dance thou to these steps with thy nimble feet. [2]  
 Let the Lord's Fear within thy mind be thy turning-around (in dance),  
 Upstanding and down-sitting, and forever and anon.  
 To roll in dust is to know the body as dust,  
 Yea, dance thou to these steps with thy nimble feet. [3]  
 To repair to the gathering of the Wise, let this be thy instruction (in dance),  
 And through the Guru to Hear the Lord's True Name,  
 And to utter it again and again, and over again :  
 Yea, dance thou to these steps with thy nimble feet. [4-6]

## Āsā M. 1

He thy Lord Created the air and Established the earth, and put water and fire together (in the body).  
 If He, as Rāma, cut off the head of the blind, ten-headed Rāvana, it would not make Him any the  
 greater for that. [1]  
 How can I describe Thy Wonder, O Lord,  
 For, Thou Pervadest all, with a single Mind. [1-Pause]  
 He who Created life and is the Master of its Way,  
 O, how can He be any the bigger for overpowering the Serpent<sup>3</sup> (as Krishna did).  
 Of whose husband is He ? And which, indeed, is His wife<sup>4</sup>.  
 When He Pervades all, through and through ? [2]  
 Brahma<sup>5</sup>, born of lotus, whose companion is the Beneficent Vishnu, left on a search of the world's end,  
 But he found it not. If He, as Krishna, chopped off Kansa's head, how does it make Him any the  
 greater for that ? [3]  
 When the Ocean was churned (by the angels and the demons) and the (fourteen) jewels came into their  
 hands,  
 They fell out as to who did it all ? (For, they recognised not the wonders of God).  
 O Nānak, how could that Lord be concealed, who apportions to each his lot as He Wills. [4-7]

1. बलहली : (Sansk. कल्याणली), she who sells wine.

2. जल (Sansk. ताल), a sort of cymbal (of bell-metal or brass) played with a stick.

3. A serpent which Lord Krishna netted in the Yamuna.

4. स्त्री : (Sansk. जया), wife. The references are to the brides of the incarnations of God, according to Hindu belief.

5. The reference here is to the Puranic lore that Brahma, the 'Creator' of the universe, himself was born out of the lotus. He entered into its stem to find the origin of the world, but could not. The whole verse repudiates the Hindu thesis of the re-incarnation of God.

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Āsā M. 1

If The True Deeds be the creeper, the Lord's Name is the fruit thereof,  
Yea, the Lord who hath no form, no sign, whose music is subtle, and who the Immaculate One is  
Revealed though the Lord. [1]  
He alone can discourse on Him who knows Him :  
Yea, he alone Tastes the Nectar (of His Name). [1-Pause]  
They who Tasted it were enraptured, and their Bonds were loosed.  
And when entered their essence into the Great Essence,  
Their attachment to Māyā was snapped. [2]  
In all lights, I see Thy Form, O Lord, in all spheres Thy wonder,  
Thou Abidest, detached, in the tumult<sup>1</sup> of form,  
And (the world) in illusion is Blest by Thy Grace. [3]  
The (True) Yogi plays upon the flute of the Word,  
And Sees thus the Presence of the Infinite Lord.  
Says Nānak, the meek : "He, the Lord is Immersed in the Unstruck Melody of the Word." [4-8]

Āsā M. 1

My 'merit' is that I carry the load of mere words,  
But the (True) Words are those that reveal the Creator-Lord.  
Vain is the pleasure of foods and drinks and merriments,  
If one cherishes not the Lord in his heart. [1]  
Why and for what should then one care for aught,  
And gather not the Essence, birth after birth ? [1-Pause]  
Our mind's wisdom is like a drunk elephant's,  
And so whatever we utter is vain and false.  
With what face then shall we pray to the Lord,  
When virtue and sin are both witnesses to our deeds ? [2]  
As Pleaseth Thee, O Lord, so becometh man,  
For without Thee, there is not another.  
As Thou Instructest him that-wise becometh he wise,  
And as Thou Drivest him, so goeth he. [3]  
(The Divine) Music is precious like the Jewel, with its family of strains,  
And through it is produced the Essence of Thy Nectar.  
Nānak : this, indeed, is the Treasure of the Creator-Lord.  
O, if only one were to be Illumined with its thought. [4-9]

Āsā M. 1

When by His Grace the Lord entered into (me), His own Home,  
And my mates assembled to celebrate my Marriage ;  
My Mind was in ecstasy, seeing this Play,  
That my Lord had come to Wed me. [1]  
Sing ye, O Beauteous Brides, (the Song of) Wisdom<sup>2</sup>,  
For, into my Home has come the Lord, the Life of the world. [1-Pause]  
Through the Guru was I Wedded, when I received my Spouse,  
And I knew that the Word Pervades the three worlds.  
Yea, when one loses oneself, the Mind Believes<sup>3</sup>. [2]  
He, the Lord Himself Fulfills His Task : through none other is it fulfilled.  
And through this Task one gathers Truth, Contentment, Compassion and Righteousness.  
But only those turned God-wards Realise this all. [3]  
Says Nānak : "The One Lord is the Spouse of us all.  
And on whomsoever is His Grace, she alone is His true Bride." [4-10]

1. लड़ने : (Sans. रटि), strife, tumult. If the word is derived from Arabic, it would mean 'wondrous'.
2. विवेक : (Sans. विवेक) : discrimination, gnosis, wisdom.
3. मानिआ (मानिआ) : that is, accepts the validity of God.



Āsā M. 1

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The household and the forest are alike for one who lives in Poise,  
For, his Evil nature departs<sup>1</sup> and in him stays (only) the Lord's Praise.  
Truth is the (True) Way<sup>2</sup>, yea, to have the Lord's True Name in the mouth.  
And, by Serving the True Guru, one enters into the Self. [1]  
To slay<sup>3</sup> the self—this is the essence of the six Shastras,  
And to Realise the Light of the All-pervading, Perfect Lord in all. [1-Pause]  
If one craves too much and wears the coats of too many faiths,  
He gathers the pain of Māyā<sup>4</sup>, and his body is denied all Joy.  
Lust and Wrath steal away the life's inner wealth.  
One is saved only through the Lord's Name if one sheds one's sense of Otherness. [2]  
In the Praise of the Lord is the Bliss of Equipoise,  
For the Lord's Devotee the only friend is the Lord's Love.  
He alone Doeth, He alone Blesseth,  
So, surrender thou the body and mind and life to thy Lord. [3]  
Falsehood and Vice bring immense Pain to the body,  
And all garbs, castes, are as dust.  
He who's born (into the world of form) but comes and goes.  
Nānak : Eternal only are the Lord's Name and the Lord's Will. [4-11]

Āsā M. 1

In the waters (of God) abide (the Saints like) lotuses of unparalleled beauty,  
And they are ever in bloom, and fragrant ever is their form.  
The Devotees, like swans, pick at the glamorous Pearls (of God's Name),  
And imbibe in themselves the Essence of the All-powerful Lord of the universe. [1]  
All that seems comes and goes.  
And, without (God's) water, there can neither be the lotuses nor the pool. [1-Pause]  
Rare is the one who knows the mystery of this One-in-all.  
For, even the Vedas describe the Lord as Trinity.  
He who Merges in the consciousness of God as the Creator and the Word,  
And Serves the Guru, he attains to the highest State (of Bliss). [2]  
Yea, he is the Saved one who is Imbued with (the Lord), and Dwells upon Him through Love.  
He is the king of kings and forever happy.  
He whom Thou Savest, through Thy Mercy, O Lord,  
Even if he be a sinking stone, he'll Swim across (the Sea of Existence). [3]  
In the three worlds is Thy Light,  
And through Thy Light art Thou known throughout.  
When one's mind turns away (from Māyā), the self comes into the Self.  
One Dwells (then) on the Lord, night and day, Attuned to the Supreme :  
And of such a one Nānak takes to the Feet. [4-12]

Āsā M. 1

When one receives the True Instruction of the Guru, one's Doubt<sup>5</sup> departs.  
Being clever, one gathers but the Dust (of Sin).  
The Dust is cleansed through the Lord's True Name.  
And, through the Guru's Grace, one is Attuned to one's God. [1]  
He is the Presence, come, let us pray to His Presence.  
For all Pain and Pleasure and Truth are in the Hands of the Lord. [1-Pause]

1. ਗੁਣ : (Sans. गत, p.p. of गम), departed, gone for ever.
2. Lit. ladder.
3. ਚੂਰੇ : (Sans. चूर्ण), to grind, smother.
4. विषयः (Sans. विषय), sensual objects, i.e., Māyā.
5. ਹੁਸ਼ੀ (ਹੁਸ਼ੀ) : (Arabic), argument ; clash of opinion ; doubt.

He who practises Falsehood comes and goes,  
 For, through mere utterance or discursiveness, he can get not to the end.  
 What has he seen? He knows not.  
 Nay, without the Lord's Name, one is satiated not: [2]  
 He who is born is afflicted by the Pain of Ego and Māyā—and so he Suffers.  
 They alone were Saved who were sheltered by God.  
 And, by Dwelling on the True Guru, Tasted the Essence of (the Lord's) Nectar. [3]  
 The out-going mind is held by Tasting the Elixir (of God).  
 (If) one dwells on the True Guru and utters the Nectar-Word.  
 Through the True Word is one Emancipated,  
 And, then, Nānak, one loses one's self. [4-13]

Āsā M. 1

He whom the Lord Blesses becomes True,  
 Yea, he Receives the Nectar-Name from the True Guru.  
 He, in whose heart abides the Lord's Name, his Mind is held,  
 And, night and day, he keeps faith with his Love. [1]  
 O Lord, I seek Thy Refuge,  
 That I receive Thy Essence by the Guru's Grace :  
 And the Lord's Name, the nine Treasures of Virtue, comes into me. [1-Pause]  
 They for whom all works, all righteousness, is the Lord's Name,  
 To them I am a Sacrifice.  
 They who are Imbued with the Lord are Approved.  
 Yea, their company is the Treasure of all Good. [2]  
 Blessed is the Bride whose Spouse is the Lord :  
 And, who is Imbued with the Lord and Dwells on the Word.  
 She is herself Emancipated and Delivers many of her kind.  
 And, Serving the True Guru, examines the Quintessence (of Reality). [3]  
 The True Name is my caste and honour,  
 And the love of Truth is my way of works, righteousness and self-control.  
 He whom the Lord Blesses (with His Name), of him no account is asked.  
 Nānak : the Lord alone wipes off the sense of Otherness (from our minds). [4-14]

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Āsā M. 1

Some there are who are born to die and re-die.  
 Others there are, who, Imbued with the Lord, are Merged in His Presence.  
 Some get not Peace on the earth or in the heavens,  
 For, they, the Unfortunate ones, dwell not on the Lord's Name. [1]  
 I learnt the Way to Deliverance from the Perfect Guru,  
 For this world, the Sea of Fear, is like poison and, through the Guru's Word, the Lord makes us  
 Swim across. [1-Pause]  
 They whom the Lord Unites with Himself,  
 Them Time can crush<sup>1</sup> not in its crusher.  
 The God-wards remain Loving, Pure and Immaculate,  
 As the lotus, (its root in mud), waves detached, above the water's brim. [2]  
 Whom shall we call good, whom bad,  
 When we see the Lord (within all) : through the Guru is this Truth Revealed.  
 Utter the unutterable, and Dwell on the Guru's Way,  
 And meeting with the Guru in the fellowship of the Saints know the End<sup>2</sup> (of the Unknowable). [3]  
 The (reading of) Shastras, the Vedas, the Smritis of various hues,  
 And bathing in the sixty-eight holy waters—is in cherishing the Lord's Essence in the heart<sup>3</sup>.  
 The God-wards are Pure and Immaculate ; Dirt sticks not to them.  
 Nanak : by the Lord's Grace<sup>4</sup>, in their hearts is the Lord's Name. [4-15]

1. धुंझि : (Sans. धुंझ), to go or move, push, etc.  
 2. धूरु : (Sans. धूर), the further or opposite side of anything.  
 3. हृदय : (Sans. हृदय), heart.  
 4. धुरि जगति : (धुरि भाग) : Lit. through जगति (भाग) (destiny) set by the origin (धुरि, धूरि) of the universe, i.e., God. For see 'Grace', introduction.

## Āsā M. 1

I bow a myriad times before my Guru (for he makes me) See the Self within me.  
 When I Dwell on the Lord, the Lord Comes into my heart ;  
 And, Seeing Him within, I Dwell ever on Him. [1]  
 Utter thou the Name of the Lord that thou art Redeemed,  
 And, by the Guru's Grace, thou findest the Lord's Jewel (within) ;  
 And thy Ignorance is dispelled and thy heart is Illumined. [1-Pause]  
 By mere utterance with the tongue<sup>1</sup>, thy Bonds are loosed not,  
 For, thy ego and Doubt leave thee not.  
 But, when thou meetest with the True Guru, thy Ego goes.  
 And, then alone art thou of any account. [2]  
 The Lord's Name is the beloved of His Devotees.  
 It is the Ocean of Peace to be cherished in the heart.  
 Yea, the Lord, the Lover of His Devotees, the Life of the world,  
 The Beneficent, Saves, if one surrenders one's Mind to the Guru's Way. [3]  
 He who grapples with his mind and vanquishes its desires, Receives the Lord,  
 And then, Nānak, the Lord of Life is in Grace,  
 And one is Attuned to Him, the natural way. [4-16]

## Āsā M. 1

For whose sake does the man utter ? To whom does he want to preach ?  
 Let him (first) Know himself.  
 Whom does he want to teach ? Let him read of and Realise himself the Mystery (of the Lord) :  
 And, through the Guru's Word, keep himself at Peace. [1]  
 He, whom we See through the Guru's Way, Pervading all forms,  
 Dwell thou, O my mind, on that Unfathomable Lord. [1-Pause]  
 In the Love of the Lord are myriads of Joy-waves,  
 And, he who keeps the company of the Lord's Attributes, remains forever Pure.  
 Vain is the life of the worshipper of Māyā :  
 (But), the lover of the Lord remains forever Detached. [2]  
 Pure is the body that sings the Lord's Praise,  
 And is Attuned to God, knowing his Self.  
 The Beginning of all, the Infinite, Yonder of the yond, the Jewel ;  
 Yea, with that Spouse is my Mind Imbued and Content. [3]  
 They who merely utter (about God), in uttering die ;  
 For, the Lord is near ; yea, here is He before us, the Presence.  
 I find the whole world enveloped by Māyā :  
 (But), treading the Guru's Way, I dwell upon the Lord's Name. [4-17]

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## Āsā M. 1

Some there are who beg to eat.  
 Others rule over others and with power are drunk<sup>2</sup>.  
 Some are honoured, others dishonoured.  
 Yea, the Lord Creates and Destroys and Keeps all in His Eye.  
 Than Thee no one is greater, O Lord,  
 Whom, then, shall I present to Thee that is better than Thee ? [1]  
 My life's Mainstay is Thy Name,  
 For Thou art my Beneficent Lord, the Creator of all Creation. [1-Pause]  
 I go not Thy Way and take to a zig-zag path,  
 And (so) I get not a seat in Thy Court.  
 My mind Sees not, shackled by Māyā :  
 And, each day, the wall (of my body) wears off.  
 I live to eat and hope to breathe for long,  
 But Thou takest into account each breath, each feed. [2]

1. ਰਵਨੀ ਰਵੈ : (Sans. रव) : noise or sound), to utter.

2. ਰਹਿਆ ਸਮਾਇ (रहिया समाइ) : lit. is merged (in his Self).

The purblind one needs Thy Light day and night,  
 For, else he gets Drowned in the Sea of Material Existence and Wails.  
 He who Utters, Hears and Believes in Thy Name, O Lord,  
 To him, I am forever a Sacrifice.  
 Nānak prays but for one thing alone,  
 That he surrenders his body and life to Thee. [3]  
 When Thou Blessest me so, I repeat Thy Name,  
 And I get a Seat in Thy Sublime court.  
 When Thou Willest, my Evil nature departs,  
 And the Jewel of Wisdom sparkles in my Mind.  
 When Thou, the Lord, art in Grace, one meets with the Guru,  
 And, Nānak, one Swims across the Sea of life. [4-18]

#### Āsā. M. 1 Panchpadās

Without milk a cow, without wings a bird, without water the vegetation—  
 Of what avail are they ?  
 As without obedience a king, so without the Lord's Name, the mind is but a blind spot. [1]  
 Why forget Him, without whom one suffers immense Pain ?  
 Yea, forsake not me, my Lord, that I may not suffer. [1-Pause]  
 Blinded in the eyes, tongue shorn of taste, ears dead to the music of the air,  
 Feet staggering, and led<sup>1</sup> by another :  
 Such are the fruits that a life, not dedicated to God, yields. [2]  
 The Word is the Tree, the Farm the pure (body),  
 And, if one waters it with Love Divine,  
 The Tree then fruitions into the Lord's Name.  
 But without *Karma*, how can one come upon this yield ? [3]  
 As many are the sentient beings, so many are Thine, O Lord ;  
 (But) without Service, how can they gather Thy Fruit ?  
 All pain and pleasure are in Thy Will ; without Thy Name, life remains not. [4]  
 Merging oneself in Thy *Cosmic Intelligence* : that alone is True Life.  
 If I live any otherwise, I live not.  
 The Lord Gives life to all life.  
 Prayeth Nānak : "Keep me Thou, O Lord, as Thou Willest." [5-19]

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#### Āsā M. 1

Let Thy body be the Brahmin<sup>2</sup>, the Mind the *Dhoti*,<sup>3</sup>  
 Gnosis the sacred thread ; Meditation the *Kusha*-ring,<sup>4</sup>  
 And seeking the Praise of the Lord's Name,  
 Merge thou in thy Lord, by the Guru's Grace. [1]  
 O Pundit, dwell thou on such Heavenly Wisdom,  
 And seek Piety through the Name ; read only the Name,  
 And make the Lord's Name thy conduct and works. [1-Pause]  
 Thy sacred thread is of avail only if there be Divine Light within :  
 And thy *Dhoti* and thy saffron-mark if thou cherishest the Lord's Name.  
 For the Name alone lasts with thee both here and Hereafter :  
 So seek no other works, but the Lord's Name. [2]  
 Worship through Love and burn thy sense of *Māyā*,  
 And see only but One, for there is not another.  
 To examine the Quintessence (of Reality) is to hold the breath in the sky of the Mind, the Tenth Door,  
 So utter thou the Lord's Gospel and Dwell on it. [3]  
 If Love be thy feed, thy Doubt and Fear depart :  
 For, when the Glorious Lord stands at thy Door, no one can break into thy Home.  
 Knowing the One Lord, is the saffron-mark on the forehead<sup>5</sup> :  
 So, Realise thy God, with Discrimination within. [4]

1. धनुज (धनुज) : supported by another.

2. ब्रह्मा (ब्रह्मा) : *lit.* he who knows Brahman, i.e., Creator-Lord of the Hindu Trinity.

3. The unstitched, one-piece cloth that the Brahmin wears on his legs.

4. कुशाङ्गुली (कुशाङ्गुली) : the ring made of the *Kusha* grass which is worn on the second finger while performing the *Yajna*.

5. शिरः (शिरः), *lit.* the forehead; hence destiny.



One can win Him not over through the way of works<sup>1</sup>.  
 And, by mere reading of the sacred texts, one can value not the Priceless One.  
 The four (Vedas) and the eighteen (Purānas) have grasped not His Mystery :  
 Says Nānak, "Through the True Guru was the Lord Revealed to me." [5-20]

## Āsā M. 1

He alone is the True Servant, he the True Devotee,  
 He the God-man, who is yoked to the Service of God.  
 He who has Created the universe, Destroys it too,  
 For without Him, there is not another, nay none. [1]  
 If one dwells on the True Name, through the Guru's Word,  
 Then one is a True *Gurmukh*, adjudged True at the Lord's Court. [1-Pause]  
 To the heartfelt prayer, the Lord always Listens,  
 For, He is the Master of the House who, hearing (our Prayers) Blesses (all).  
 He calls thee before His True Throne,  
 And Blesses thee with Glory ; yea, it happens as He Wills. [2]  
 Thou art my Power, O Lord, Thou art the Master of Thy Court,  
 And the Guru's Word is my Pass-word of Truth.  
 He who submits to the Lord's Will, enters Thy Court :  
 For, with the Pass-word of Truth, he is held up not. [3]  
 The Pundit reads and discourses upon the Vedas,  
 But he knows not the Mystery of the Thing within.  
 No one is awakened, without the Guru's Light, (to the Truth)  
 That the True One Pervades all, all over. [4]  
 What shall I say or utter or describe,  
 When Thou, All-wonder, Knowest all, of all.  
 Nānak : there is only but one True Court, of God.  
 And for the God-wards, the Mainstay is only their one Lord. [5-21]

## Āsā M. 1

The earthen pitcher of the body is in Pain, for it is made to be broken and so it suffers Sorrow.  
 Then, how can we cross the impassable Sea of the world of Matter, without the Guru's support ? [1]  
 O Lord, without Thee, there is not another.  
 In all forms, all colours, art Thou, and he alone is Blest on whom is Thy Grace. [1-Pause]  
 Māyā is vicious like the Mother-in-law, : she lets me not stay in peace at Home or seek the Joy of  
 my Spouse.  
 So I worship at the Feet of my Loved-Mates who, by the Guru's Grace, are merciful (and lead me  
 on to my Master). [2] P. 356  
 I have examined myself, slain my mind's Ego ; I've found no friend better than Thee, O God,  
 And I live as Thou Willest, for Thou art the Doer, and the Dispenser of Pain and Pleasure. [3]  
 I have given up my Hope and Desire, and, rising above the three Modes, I have become Detached.  
 And, through the Guru, I have attained to the highest State of (Bliss),  
 And sought Refuge in the Companionship of the Saints . [4]  
 He who cherishes the Unknowable, Incomprehensible Lord,  
 Attains the Merit of gnosis, concentration, meditation and austerity.  
 Nānak : he whose Mind is Imbued with His Name,  
 He, through the Guru's Wisdom, Attains to the Lord's Service in a state of Equipoise. [5-22]

## Āsā M. 1, Panchpadās

Attachment creates the family ; through Attachment are all our works :  
 Rid thyself then of Attachment, for it leads to nothing but Sin. [1]  
 O thou brave one, shed thy Attachment and Doubt,  
 And the Lord's True Name thy body will then Permeate. [1-Pause]  
 When one receives the nine Treasures of the True Name, (one comes not thereafter nor goes),  
 Then one's son grieves not (for him) nor his mother wails. [2]

1. आचारी : (From Sans. आचार), through the works set for a man of religion by the Hindu Shastras.

The world is drowned in the Sea of Attachment,  
And, rare is the God-man who is Ferried across. [3]  
Through Attachment, one is destined to go the Round,  
Yea, getting Attached, one is driven to the Abode of Death. [4]  
If inducted by a teacher, one practises meditation and austerity, (like a ritual),  
His bonds are loosed not, nor is he Approved. [5]  
Nānak : When He the Lord is in Grace, one's Attachment goes,  
And, one is Merged in the Lord Himself. [6-23]

Āsā M. 1

He the Lord of Himself Doth all, yea, He the True, Unknowable, Infinite One.  
I am but a Sinner and He the Ever-forgiver. [1]  
In Thy Will moves all that is, O God,  
And he who forces his mind (to fulfil himself) Grieves<sup>1</sup> in the end. [1-Pause]  
Falsehood runs through the mind of the Egocentric :  
And, without Meditating on the Lord, he is injured by Sin. [2]  
Shed then thy False mind that thy life yields the Fruit (of God).  
For, all that is in being is through the Lord, the Unknowable and Infinite. [3]  
Such is my Friend and Benefactor, my Guru-God,  
That on meeting Him I Worship (no one but) my Lord. [4]  
In all other deals one loses and suffers :  
So, one must cherish, Nānak, the Lord's Name in one's Mind. [5-24]

Āsā M. 1, Chaupadās

If one dwells on (the Essence of) knowledge, one becomes a Benefactor of all.  
When one overcomes the five (Desires), one abides (as if) on a pilgrim-station. [1]  
If one's mind is composed, then that for one is the tinkling of the (Jangam's) bells.  
What can then the Yama do to such a one in the Hereafter ? [1-Pause]  
When one sheds all one's Hopes, one is a Sanyasin,  
When one cherishes Chastity, one is a yogi and has the full joy of the body. [2]  
The sky-clad Digambara<sup>2</sup> is he who has Compassion and Examines his within,  
Yea, if he slays his self, then, verily, he slays not another<sup>3</sup>. [3]  
Thou, O Lord, art the only One, though the garbs (of men) are many :  
O God, one can know not the Mystery of all Thy wonders. [4-25]

Āsā M. 1

My Sins are many, and are washed not by meritorious deeds alone,  
For, when my Spouse is Awake, I Sleep the whole night through. [1]  
How can then I be the Beloved of my Love :  
When He Keeps awake and I Sleep the whole night through. [1-Pause]  
Thirsting to meet my Groom, I go to His Bed,  
But who knows the Lord may like me, or dislike me. [27]  
I know not, O my mother, what will befall me,  
But I can not be at Peace without seeing my Lord. [1-Pause]  
I have tasted not Love ; my Thirst is quenched not,  
And my youth is wasting itself away, and I, the Bride, Grieve. [3]  
O, that I were Awake, to quench my Thirst,  
Now that I have renounced all else, and Hope too. [1-Pause]  
If the Bride loses her Ego and decks herself (in selflessness),  
She mounts to the Bed of her Lord who then Enjoys her. [4]  
Nānak : the Bride is pleasing to the Mind of the Groom,  
If she sheds her self and Merges in her Lord. [1-Pause-26]

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1. ढिर्गोदे : (Sans. वि+गुप्), lit. to destroy.

2. दिग्गम्बरु : (Sans. दिग्गम्बर), clad in the regions of space, i.e., naked ; any Hindu ascetic who goes unclothed ; an order of Jaina ascetics who either go naked or are clad in cloth dyed with red chalk.

3. i.e. believes perfectly in Ahimsa (non-killing).

Āsā M. 1

I, the Lord's Bride, remained Ignorant, at my Mother's home,<sup>1</sup>  
 And knew not of the Love of my Infinite Spouse. [1]  
 My Lord is the One and One alone, yea, there is not another,  
 And it is through His Grace that I Unite with Him. [1-Pause]  
 When I entered His Home<sup>2</sup>, I knew well my Spouse,  
 And, then the natural way, was His Essence Revealed to me. [2]  
 If, by the Guru's Grace, I'm informed with Intuition,  
 I, the Lord's Bride, then am pleasing to my Lord. [3]  
 Says Nānak : "She who decks herself with the Lord's Love and Fear,  
 She Enjoys ever the Bed of her Beauteous Spouse." [4-27]

Āsā M. 1

Neither any one is one's mother, nor is any one one's son,  
 All, yea, all are deluded by a false sense of kinship. [1]  
 O my Master, I am but Thy creation,  
 And when Blessest me Thou, I Dwell upon Thy Name. [1-Pause]  
 If one is replete with Sins, and begs at the Lord's Door,  
 If He the Lord Wills, He Forgive him, too. [2]  
 Through the Guru's Grace, one loses one's false mind,  
 And (then) wherever one sees, One Sees the Lord alone. [3]  
 Says Nānak : "O True Lord, Bless me with such a Mind,  
 That I Merge in Thy Truth." [4-28]

Āsā M. 1, Dupadas

In that (world's) pool doth the man abide,  
 In which the Lord puts the water of Fire.<sup>3</sup>  
 And the Mud of attachment, into which the feet get stuck.  
 Many such I've seen ensnared (by the Marsh). [1]  
 Why Mindest thou not Him the One, O Ignorant one,  
 By forgetting whom thy virtues wither away? [1-Pause]  
 Neither Chastity, nor Truth, nor Wisdom  
 Do I, the Ignorant wretch, have in life, O Lord.  
 Nānak, therefore, seeks humbly the Refuge of those who forget Thee not. [2-29]

Āsā M. 1

Six are the system<sup>4</sup>, six their teachers, of six kinds the ways they teach ;  
 But the Teacher of teachers is He, the Lord alone, though manifested as many. [1]  
 And in whichever Way are His Praises sung,  
 That Way alone is worthy of thy Praise. [1-Pause]  
 The second, the minute, the hour, the solar and the lunar days<sup>5</sup>, the changing seasons,  
 Are all created by the same lone sun.  
 (Thus) doth Permeate through the many the God, the One, alone. [2-30]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

Āsā M. 1

If myriads be thy armies and arms, and myriads the bands to play to thee,  
 And myriads of men were to make obeisance to thee,  
 If over myriads ran thy writ, and myriads were to honour and greet thee,  
 All these will be vain, if thy honour be of no account to thy Lord. [1]

1. i.e. in the world.

2. i.e. at the home of the in-laws.

3. i.e. desire.

4. Lit. houses (i.e. schools of Hindu thought).

5. In the original text, Indian divisions of time, then current, are given.

Without the Lord's Name, the world is but a tumult,  
 Instruct it as well as one may, this fool remains purblind as ever. [1-Pause]  
 If one were to earn millions and treasure millions,  
 And expend and waste millions upon millions,  
 If his honour be of no account to Lord, the God,  
 O, where would his Soul find its Peace? [2]  
 If a Pundit were to read and understand millions of Shāstras and Purānas,  
 If his honour be of no account to the Lord, then all is lost for him. [3]  
 Through the Lord's Grace, we Receive the Lord's Name,  
 It is through the True Name that we are Truly honoured.  
 If one cherishes it day and night, Nānak, by the Lord's Grace,  
 One is Ferried across (the Sea of Material Existence). [4-1-31]

Āsā M. 1

The Lord's Name is my lamp, in it burns the oil of Pain,  
 And, as the lamp burns bright it sucks in the oil,  
 No more thereafter is my meeting with Death. [1]  
 O people, jibe not at my Belief.  
 For, does not a bit of fire burn down the load of a myriad logs? [1-Pause]  
 The rice-balls upon the leafy-plate and the rites performed for the dead  
 Are for me in the True Name of Keshava, the Creator-God of Beauteous Hair.  
 For both here and Hereafter, behind and in front, the Lord's Name alone is my support. [2]  
 The holy bath at the Ganga and Banaras is for me in the Praise of the Lord,  
 In which bathes ever my Self :  
 For, the True Ablution is that when one is Attuned forever to the Lord in Love. [3]  
 They offer rice-balls to the gods<sup>1</sup> and to the dead souls<sup>2</sup>,  
 But the Brahmin eats them all !  
 Nānak : seek thou the rice-ball of the Lord's Beneficence that is eternally inexhaustible. [4-2-32]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 1

The gods too suffered hunger and pain and roamed the holy places to see Thy Sight, O Lord.  
 The Yogis and the celibates live in their own ways,  
 And wear ochre and other garbs (for Thy sake). [1]  
 For Thy sake, O Lord, the whole universe is Imbued with Thee,  
 For myriads are Thy names and myriads Thy Forms, and myriads Thy Merits. [1-Pause]  
 Some abandoned their (royal) castles and elephants and horses and rambled through foreign lands.  
 The prophets, the seers, the spiritual guides, the faithful too abandoned the world and were Approved  
 by Thee. [2]  
 Others abandoned their pleasures and tastes and, forsaking clothes, covered themselves with the skin.  
 And all those in Pain, O Thou Compassionate One, became beggars at Thy Door, Imbued with  
 Thy Name. [3]  
 Some wear skins, others take to the begging bowl, others to the Yogi's staff, others to a deer's skin,  
 While some but raise the tuft of hair, and wear the sacred thread and tuck up the loin-cloth (the  
 Brahmin way).  
 O Lord, Thou art my Master, I am a player of many parts.  
 Prays Nānak : "O Lord, how can (my garb) determine my caste?" [4-1-33]

1. देवी : (Sans. लोकित), the inhabitants of the lokas or heaven, i.e., gods.

2. दमिद्धी : (Sans. इमाचर), earth-bound, i.e., the dead souls which hover round the earth.



By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 1

Within my mind are hid the five (Desires),  
And they roam the mind like one lost to oneself. [1]  
My mind sticks not to my Beneficent Lord,  
For, it is lured by Greed and Deceit and Hypocrisy and Sin, and is to Māyā deeply bound. [1-Pause]  
I'll deck myself with the Flowers (of Virtue);  
Yea, when I meet with my Love, I'll adorn myself with all embellishments. [2]  
The five mates<sup>1</sup> have I, but the Soul, their Spouse, is the one alone :  
But as from the beginning<sup>2</sup> is the way, the Soul flies away. [3]  
And then the five mates grieve and wail,  
When the Soul is trapped and is called to account by God. [4-1-34]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 1

If the Mind's pearl, like an ornament, be weaved into the string of breath<sup>3</sup> ;  
And the body's Bride be decked with the jewel of Compassion, then she forsooth enjoys her  
Spouse. [1]  
O Love, I am bewitched by Thy Excellences.  
For, Thy Attributes I find not in another. [1-Pause]  
If the Bride wears her Lord like a garland,  
And cleans her mouth with the tooth-brush<sup>4</sup> of Damodara,  
And wears the bracelet of the Creator in her hand, thus, verily, does she hold her Mind. [2]  
If she wears the ring of Madhusudana, and the silks of the Transcendent Lord ;  
And saturates the parting of her hair with Patience,  
And applies the collyrium of God's love,<sup>5</sup> [3]  
And lights the Lamp of the Mind's temple, and makes the Couch of her body,  
Then the Lord of Wisdom Comes to her Bed, and Enjoys her love. [4-1-35]

Āsā M. 1

He who is himself created and does as the Lord bids,  
What is one to ask of him ?  
For, the Lord it is who does what He wills,  
And, the creature can play not clever with Him, the Creator Lord.  
Thy Will is pleasing to me, O Lord, for it pleases Thee.  
Says Nānak : "He alone is Blest with Glory who is Merged in thy True Name." [1-Pause]  
As is the Lord's Writ, so do we act ; no one can erase that Writ thereafter,  
And as is the Command, so are our deserts, and none can efface these, nay none. [2]  
If one prattles over much in the Lord's Court, he is reputed as wild<sup>6</sup>.  
His figure<sup>7</sup>, in the world-play of chess, being ill-arranged, is beaten. [3]  
Before God, one is neither literate, nor illiterate; wise, nor unwise.  
And, only he who lives as the Lord's Slave, ever in His Praise, is known as man. [4-2-36]

1. The five *gyanindriyas*, or the Knowing faculties.
2. ਪੈੜ : (पेड़ी) since the beginning
3. *Lit.* air.
4. ਦੰਦਸਾ : (दंदासा) the bark of the walnut tree used in India to cleanse teeth and to red-polish the lips.
5. ਸ਼੍ਰੀਰੰਗੁ : (श्रीरंगु) an epithet of Vishnu.
6. ਬਾਜਾਰੀ : (बाजारी) *lit.* a loafer.
7. ਸ਼ਾਹੀ : (शारी) (शवच), Chess-figure.

## Āsā M. 1

Let the Guru's Word be thy Mind's ear-rings, and Compassion thy coat.  
 And submit thou lovingly to His Will ; thus wilt thou Attain to the Glory of *Sahj-Yoga*<sup>1</sup>. [1]  
 He who is Attuned<sup>2</sup> to the Great Quintessence is forever a Yogi,  
 For, he Tastes the Nectar-Name of the Immaculate Lord, P. 360  
 And his body bathes in the Essence of Wisdom. [1-Pause]  
 I have my seat in my Self<sup>3</sup> and have forsaken all Disputation and Desire,  
 And my horn is the Guru's Word and its Music ever rings in my Mind. [2]  
 Reflection is my begging-bowl, and an Awakened intellect my staff,  
 And, to live in His Presence<sup>4</sup> is the ashes I apply to my body.  
 The Lord's Praise is my daily routine<sup>5</sup>, the Guru's Way my lone ascetic path. [3]  
 My support<sup>6</sup> is to see the Lord's Light in all, though the garbs be many.  
 Says Nānak : Listen thou, Bharthari a Yogi is he who is ever Attuned to the Transscendent Lord"  
 [4-3-37]

## Āsā M. 1

If Gnosis be the molasses, Concentration the *Mahua*-flowers, Good Deeds the bark of the *Kikar*-tree ;  
 Faith<sup>7</sup> the distilling pot and the plaster be of love ; then is the Elixir of Life distilled. [1]  
 With the Essence of the Lord's Name (then) is the Mind intoxicated :  
 And one is dyed in the Colour of Poise :  
 And, one loves one's Lord, ever Attuned to Him, and imbibes the Unstruck Melody of the Word in  
 the Mind. [1-Pause]  
 The Cup of Truth is passed on to him all-too-spontaneously on whom is the Lord's Grace,  
 And he who deals in this Nectar, loves not the worldly wines. [2]  
 He who sucks in the Guru's instruction through the Nectar-Word is Approved,  
 He seeks the Sight of the Lord at His Gate :  
 Of what account to him, then, is heaven or Deliverance ? [3]  
 The True renouncer is forever Imbued with the Lord's Praise and loses not his life in a gamble.  
 Says Nānak : "Listen thou, O Bharathari, a Yogi is he who is intoxicated with the Elixir of the  
 Lord." [4-4-38]

## Āsā M. 1

God has protected<sup>8</sup> Khurāsān ; and brought terror to Hindustan.  
 But, our Creator-Lord takes not the blame upon Him self, and so has made the Moghal the Angel of  
 Death<sup>9</sup>.  
 Such intense is our suffering , O Lord, and Thou feelest no pain ? [1]  
 O Creator, Thou belongest to all.  
 If the powerful duel with the powerful, I grieve not ; [1-Pause]  
 But if a ravenous lion falls upon a flock of sheep, then the Master must answer.  
 The Jewel (of my motherland) has been laid waste by curs.  
 But, none shall cherish their memory when they are gone.  
 Thou Thyself Separatest, O Lord ; Thou Thyself Unitest : So I revel in Thy Glory. [2]  
 If a person assumes a great name and indulges in all the pleasures of the mind,  
 In the eyes of the Master is he but a worm for all the days that he lasts<sup>10</sup>.  
 (For), only by dying to the self, and thus living, is man Blest, and when, Nānak, he utters the Lord's  
 Name. [3-5-39]

1. The spontaneous concentration of mind, as opposed to *Hath-Yoga*.
2. ਜੁਗਤ : (from Sans. युज्), to unite.
3. ਸਿਵ ਨਗਰੀ : (सिव नगरी) *lit.* the Abode of the Shiva, i.e., the Self.
4. ਵਰਤਮਾਨ ਬਿਬੁਤ : (वर्तमान बिभूत) to see His Presence in the *now* (ਵਰਤਮਾਨ, वर्तमान) is to besmear one's body with the ashes (ਬਿਬੁਤ, बिभूत).
5. ਰਹਸਾਸ : (रहससी) the daily routine.
6. ਸੰਮਿਥਾ : (संमिथा) support on which the Yogis rest their arms.
7. ਭਵਨ : (from Sans. भावना), faith, feeling of devotion.
8. ਖਸਮਾਨਾ : (खसमाना) (Sindhi), mercy, compassion. In Persian, it means 'like the master'. Babur, then the ruler of Kabul, first made assaults on his original home, Khurāsān, but could not succeed, so he proceeded to attack India.
9. This hymn was uttered by Guru Nānak at the time of Babur's second invasion of India when the Guru himself suffered incarceration at his hands.
10. *Lit.* for all grains that he eats.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 3

It is a man of Destiny who is Blest with the Vision of the Lord :  
 Yea, it is through the Guru's Word that one is truly detached.  
 Men order their conduct as is the writ of the six Shastras,  
 But the way<sup>1</sup> of the Guru is Infinite and Boundless. [1]  
 Through it, man attains to the State of Deliverance,  
 And the True One Comes into our Minds. [1-Pause]  
 Through the Guru's Way is the whole world Saved,  
 If only one were to adore it with (infinite) Love.  
 But rare is the one who so loves the Guru's Way.  
 Yea, through the Guru's Way, one is ever at Peace. [2]  
 Through the Guru's Way, one is Released out of Time,  
 And, through the Guru's Service, one Saves all one's kind.  
 Without the Guru, one is Emancipated not,  
 For he is struck hard, being beguiled by Vice. [3]  
 Through the Guru's Word, the body is tranquil and is Blest.  
 Yea, he who turns his face Guru-ward, is never in Pain.  
 Him the Angel of Death touches not :  
 And he, Nānak, by the Guru's Grace, Merges in (the God's) Truth. [4-1-40]

Āsā M. 3

He who Dies in the Word, loses his self.  
 Yea, he who Serves the Guru, is lured not by Greed.  
 In his mind Dwells the Beneficent, the Fear-free Lord :  
 Yea, it is a man of Destiny who is Blest with the True Word. [1]  
 Gather thou then Merit that thou art rid of Evil,  
 And thou Mergest in the Word of the Perfect Guru. [1-Pause]  
 He who can Discriminate, alone knows what is Merit,  
 And, through the True Word, he becomes Pure.  
 Yea, it is through Merit, that one Receives the Lord's Name. [2]  
 The Lord's Merits are priceless, one can value them not :  
 And, it is through the Purity of Mind that one Merges in the True Word.  
 They, Verily, are the persons of Destiny who dwell upon the Lord's Name,  
 And cherish the Giver of Merit in their Minds. [3]  
 He who treasures Virtue, to him I am a Sacrifice,  
 And at his True Door, I'll sign the Praises of the True One.  
 He the Lord of Himself Blesses, the natural way.  
 Nānak : one can value not the Priceless Lord. [4-2-41]

Āsā M. 3

The True Guru is the Treasure of Glory,  
 For He Unites those for long separated from the Lord.  
 It is the Lord Himself who Unites thee with Himself.  
 Yea, He Knows Himself alone His own Worth. [1]  
 In what way can one value one's Lord ?  
 For, the Transcendent Lord is Unknowable and Unreachable,  
 And it is through the Guru's Word that one Unites with Him. [1-Pause]  
 Rare is the one who knows through the Guru the Lord's Worth,  
 Yea, rare is the one who is Blest thus by God's Grace.  
 Through the Sublime Word, one becomes Sublime,  
 And so, by the Guru's Grace, utters he the Word. [2]

1. ਦਰਸਨੁ : (दर्शन) i.e. Shashtra, system or the Way.

Without the Lord's Name, the body writhes in Pain,  
But, when one Meets with the True Guru, one is rid of Sorrow.  
Without Meeting with the Guru, one earns Pain.  
Yea, hard is the going of those who turn their face self-wards. [3]  
The Lord's Name is deliciously sweet,  
And one drinks it ever, if He the Lord (so) Blesses.  
Through the Guru's Grace one gathers the Lord's Essence :  
And, Imbued with the Lord's Name, one attains Deliverance. [4-3-42]

Āsā M. 3

The True Lord is Profound and Deep.  
Serving Him, my body is bathed in Peace.  
Through His Word is one Ferried Across, the natural way,  
And to His Feet I take ever and forever more. [1]  
They whose Minds are Imbued with the Lord's Love,  
Their Pain of birth-and-death departs, and they are ushered into His Court, the natural way. [1-Pause]

He who cherishes the (Guru's) Word Tastes Truth,  
And he in-gathers the (Lord's) Name in his mind.  
He the Lord ever Pervades all, all over,  
He is Himself near, He is Himself far. [2]  
Utter they all through words and speech,  
But He Unites with Himself only through His Own Grace.  
He is Revealed not through the chatter of words,  
It is through the Guru's Grace that He is Enshrined in the Mind. [3]  
He, the God-man, who loses his self,  
Is Imbued with the Lord's Love, and is rid of Attachment.  
He dwells, on the Pure, Immaculate Word of the Guru,  
And, Nānak, through the Lord's Name, he is Redeemed. [4-4-43]

Āsā M. 3

He who is attached to Duality, incurs Pain,  
For, without the (Guru's) Word, he wastes away his life in vain.  
He who Serves the Guru, his Mind is Illumined.  
And he, then, is lured not away by the love of the Other. [1]  
They who cling to the Root, are Approved,  
And dwelling, night and day, on the Lord's Name in their hearts,  
They know the One alone, through the Word. [1-Pause]  
He who cares only for the branches, gathers not fruit,  
For, the Blind ones are afflicted as the Blind ever are.  
They, who turn self-wards, are Blind and they find no Peace,  
Like the worms of Dirt they are consumed by Dirt. [2]  
He who gathers Peace in the Service of the Guru,  
He sings the Lord's Praise in the Society of the Saints.  
Through the Lord's Name, he reflects on the Name,  
Thus, he saves himself and Ferries his kind Across. [3]  
Through the Guru's Word, rings the Name (in the mind):  
Nānak : through the (Guru's) Word, one mounts to the Castle of the Lord.  
Bathe thou in the Lord's Pool of Truth : this is the Guru's Way,  
And the scum of Evil<sup>1</sup> in thy mind is cleansed. [4-5-44]

Āsā M. 3

The egocentrics (are born to die), and even in death are wasted away.  
They love the Other, and their souls are scourged.  
They are ruined<sup>2</sup> saying ever : ' 'Tis mine, 'tis mine',  
And they examine not their Self and drowse in Doubt. [1]

1. दुरतु : (Sans. दुरितम्), sin, evil.

2. दिकुडा : (Sans. विगत), ruined, wasted away.

(True) Death is his who Dies in the Word,  
 And, as is the Wisdom of the Guru, looks alike upon honour and dishonour,  
 And dwelling on the (Lord's) Name, gathers Merit in this (dark) Age. [1-Pause]  
 Bereft of the Lord's Name, one is dissolved in the womb,  
 For vain is one's life if one is lured by the Other.  
 Devoid of the Name, the whole world burns in Pain,  
 But it is through the Perfect Guru, that the Truth is Revealed. [2]  
 Mercurial is our mind and so it suffers Sorrow,  
 And losing this life, one gets not Peace (in the Yond).  
 He is cast again into the womb and abides he in Dirt,  
 For such is the abode of the Egocentric who looks self-wards. [3]  
 I am ever a Sacrifice to the True Guru :  
 For, through the Guru is our Light Merged in the All-light.  
 One's speech becomes pure and one centres on the Self.  
 Says Nānak : "He, who slays his Ego, is forever Detached." [4-6-45]

### Āsā M. 3

The Lord's Slave lays aside his caste,  
 And surrenders his body and Mind to the True Guru.  
 His greatest Glory is that he cherishes the Lord's Name in his heart.  
 And he remains ever in the company of God. [1]  
 That Servant forsooth dies (to the self) while alive,  
 And takes he pain and pleasure alike,  
 And, by the Guru's Grace he is Saved through the Word. [1-Pause]  
 He does deeds as is the Lord's Eternal Will :  
 Yea, without the Word, no one is Approved (by the Lord).  
 Through the Lord's Praise abides the Lord's Name in one's heart,  
 For the Lord Himself Blesses him with it, without a moment's delay. [2]  
 The Egocentrics are deluded in the world by Doubt,  
 For, without the Capital-stock, vain is all their Trade.  
 Without Capital, who can receive the Merchandise ?  
 The Egocentric is thus led astray and wastes his life away. [3]  
 He who Serves the True Guru is the True Servant of the Lord,  
 He indeed is the High-born, his Repute too is high.  
 Through the Guru, he mounts to the highest state (of Bliss).  
 And, through the Lord's Name, Nānak, he gathers Glory. [4-7-46]

### Āsā M. 3

He who turns self-wards earns nothing but Falsehood ;  
 And mounts not he to the Castle of the Lord.  
 In Duality, he is deluded by Doubt,  
 And bound to life's Bonds, he comes and goes. [1]  
 O mind, see thou his embellishments, like an abandoned woman's.  
 He is attached to sons, wife, riches, Māyā, Falsehood, Desire, Deceit and Vice. [1-Pause]  
 The Eternal Bride is she whom Loves the Lord.  
 She adorns herself with nothing save the Guru's Word.  
 Delightful is her Bed and she enjoys her Spouse, night and day,  
 And meeting with her Love, she is forever in Joy. [2]  
 She alone is the True Bride who loves the Lord's Truth,  
 And keeps the Lord for ever in her heart.  
 The Presence of her Lord is to her so dear,  
 For, my Lord Pervades all, all over. [3]  
 Hereafter goes not caste nor colour with thee,  
 And one becomes as are one's deeds.  
 Through the Word, one become the highest of the high,  
 And one Merges in the God's Truth for ever. [4-8-47]

Āsā M. 3

The Lord's Devotee is Imbued with His Devotion the natural way,  
And, Imbued with the Guru's Fear, he Merges in the True One through Truth.  
Without the Perfect Guru, Devotion there cannot be,  
The Egocentrics wail and they lose their Honour. [1]  
O my Mind, Dwell on Thy Lord, yea, Meditate upon Him,  
That thou gatherest Bliss forever, and fulfilled is thy Desire. [1-Pause]  
Through the Perfect Guru is the Perfect One attained.  
In whose heart is Embedded the Word, and the True Name,  
Pure is his within, he bathes in the Pool of Nectar,  
And being forever Pure, he Merges in Truth. [2]  
He Sees near the Presence of the Lord,  
And through the Guru's Grace, he is filled ever with God.  
I See Him, my Lord, **wheresoever I go and See,**  
Yea, without the Guru, no one is beneficent to me. [3]  
The Guru is the Sea, the Perfect Treasure,  
The pure Pearl, the Ruby of infinite Worth.  
He, the Lord, Blesses and Gives to us all, by the Guru's Grace,  
Yea, He, the Forgiver of all, Forgives all. [4-9-48]

Āsā M. 3

The Guru is the Sea (of Wisdom) : the True Guru is the embodiment of Truth,  
(But), it is when one is of Perfect Destiny that Him one Serves.  
And, he alone knows (the Lord), to whom He of Himself Reveals Himself. P. 364  
And, so by the Guru's Grace, Serves Him he. [1]  
Awakened is the Wisdom in one and one knows the Essence of things.  
And, through the Guru's Grace departs one's Ignorance, and one keeps Awake night and day and  
Sees Him—the Truth. [1-Pause]  
Obliterated are one's Ego and Attachment, through the Perfect Guru,  
And, through the Word, knows one one's inner Self<sup>1</sup>.  
And cease, then, one's comings any goings, Merging eternally in the Lord's Name. [2]  
What is this world ? It is coming and going.  
And the Egocentric, being Unconscious, is enveloped by the dust-storm of Māyā and Attachment.  
And practises he slander and immense falsehood,  
Yea, the worm of the Dirt is consumed by the Dirt. [3]  
Meeting with the Saints, one's Mind is Illumined,  
And, through the Guru's Word, one enshrines the Lord's Loving Adoration in the Mind.  
Submitting to the (Lord's) Will, one is ever in Bliss :  
And thus, Nānak, one Merges in (the Lord's) Truth. [4-10-49]

Āsā M. 3, Panchpadās

He who dies in the Word, is for ever in Bliss,  
And Unites he with the True Guru, yea, the True God.  
And thereafter he dies not, nor comes nor goes,  
And, Blest by the Perfect Guru, Merges in Truth. [1]  
They in whose eternal Lot was Writ the Lord's Name,  
They dwelt ever on the Name : this is the speical technique of worship they received from the  
Perfect Guru. [1-Pause]  
They who are United to the Lord by Himself,  
Their inmost Blissful State one cannot describe<sup>2</sup>.  
The Perfect Guru has Blest them with Glory,  
And they attain to the highest State (of Bliss) and Merge in the Lord's Name. [2]

1. Lit. palace.

2. ਗਹਣ : (Sans. गहन), lit. inexplicable, mysterious.

For, the Lord Does all by Himself,  
 And, in a moment, He Establishes and Disestablishes all:  
 By mere utterance of Him and shouting about Him,  
 One is Approved not, even if one efforts a myriad times. [3]  
 They in whose Treasure is Virtue, them meets the Guru,  
 And, through the Guru's Word, they hear the Song of Truth.  
 Wherever abides the Word, from there departs Sorrow,  
 And, through the Jewel of Wisdom, one is Merged in (the Lord's) Truth. [4]  
 Like the Lord's Name, there is not another treasure,  
 And he, whom the Lord Blesses, True, True is he.  
 He enshrines the Lord through the Perfect Word.  
 Nānak : Imbued with the Lord's Name, one Attains Bliss. [5-11-50]

### Āsā M. 3

One dances in a myriad ways to the tune of music,  
 But this mind is deaf and blind ; for whom then is all this dance ?  
 Within one is the Fire<sup>1</sup> of Greed, and the dust-storm of Doubt,  
 So the Lamp (of his Spirit) is lighted<sup>2</sup> not, nor he knows (the Essence). [1]  
 In the hearts of those turned God-wards is the Light of Devotion,  
 And with it their Self is Revealed to them, and they Attain to the Lord. [1-Pause]  
 The dance of the God-man is that he Loves his God,  
 And so he dances the steps, losing his self from within.  
 My Lord, who knows all, of Himself,  
 Him Realises one within, through the Guru's Word. [2]  
 The nature of Devotion of the *Gurmukhs* is that their Within is Imbued with Love,  
 And through the Word, Dwell they on it the way of Equipoise.  
 True, True is the Way of Devotion that the God-wards seek,  
 But to exhibit Devotion through dance is a vanity that leads to Pain. [3]  
 This, indeed, is Devotion that the seeker dies to the self while alive,  
 And, by the Guru's Grace, Swims Across the Sea of life.  
 Practised through the Guru's Word, one's Devotion is Approved by the Lord.  
 And the Loved Lord Comes, of Himself, to Abide within us. [4]  
 When God is in Mercy, He Unites us to the Perfect Guru,  
 And then moveless is one's Devotion, for one is Attuned to the Lord.  
 True is the repute of those Imbued with the Loving Devotion of the Lord,  
 And Inebriated with the Lord's Name, they gather Bliss. [5-12-51]

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

### Āsā M. 3, Kāfi

When God so Wills, one meets with the True Guru, and One is awakened to (the God's) Truth.  
 And, by the Guru's Grace, the Lord Abides in one's Mind,  
 And one knows the Essence of the Lord. [1]  
 My Beneficent Spouse is the One alone ; nay, there is not another for me.  
 And when, by the Guru's Grace, He is Enshrined in our Mind, we gather Gladness. [1-Pause]  
 In this (Kali) Age, the Lord's Name (makes us) fear-free,  
 And the Name we gather by contemplating the Guru's Word.  
 For, without the Name, all are under the sway of the *Yama* :  
 Yea, the self-willed ones are Blind and Wild. [2]  
 He who, surrendering to the God's Will, Serves his Lord,  
 And Knows he the Truth,  
 Submitting to His Will he Praises the Lord,  
 And, he treasures Peace. [3]

1. ਅਨਲ : (Sans. अलः), that which cannot be satiated, i.e., fire.

By the Lord's Will, one attains to the life's (True) objective,  
And Awakened is one's intellect.  
Nānak : Praise thou then the Lord's Name,  
For, turning God-wards, thou art Emancipated. [4-39-13-52]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 4

O, Thou the Creator, the True, my Master,  
That alone happens what Thou Willest,  
And I get whatever Thou Givest me. [1-pause]  
All belong to Thee, O Lord, all Meditate on Thee.  
And they on whom is Thy Mercy, obtain the Jewel of Thy Name.  
They who turned Thywards attained (unto Thee),  
But, the self-willed Received Thee not.  
Thou Separated them Thyself; and it is Thou who Unitest them again with Thee. [1]  
Thou art the River, all Thy creatures abide in Thee.  
None else is there without Thee, O Lord !  
All the Creation is Thy own Miracle.  
The ones United, Separate ; those Separated, Unite. [2]  
And, he alone knows Thee,  
To whom Thou art Revealed (by Thyself).  
He alone will utter Thy Praises for ever.  
They who served Thee, lived in Peace,  
And all-too-naturally, they Merged in Thy Name. [3]  
Thou art the Creator, from Thee all Doing flows.  
Than Thee there is no other.  
Thou alone Doest, **See-est and Knowest, O Lord !**  
Sayeth Nānak : "Thou art Revealed to the one who looketh Thy-wards alone." [4-1-53]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 4

Some people place their confidence in friends, sons, and brothers,  
Others in their sons-in-law and their other near kindreds :  
Others in the chiefs and headmen to serve their little ends<sup>1</sup>,  
But my reliance is only upon my All-pervading Lord. [1]  
Yea, I have sided with the Lord who is my (only) Refuge.  
Without Him, I lean on no one and His Praise alone I utter in a myriad ways. [1-Pause]  
For, whosoever else one sides with, departs in the end,  
And for having sided with the transient, one Grieves.  
They (of the seeming world) stay not ever ; and (by sticking to them) one practises Falsehood.  
So, I side with the Lord whose Glory no one can equal. [2]  
All other attachments are the play of Māyā.  
Yea, it is a cock-fight to gather nothing but illusion.  
One is then born (only) to die and one loses one's Life in a gamble.  
My support is only the Lord, who Embellishes me both here and Hereafter. [3]  
In the Kali age all bonds are the result of the contentious Five (desires) who thief us all,  
And thus do Lust, Wrath, Greed, Attachment and Ego increase in the world.  
He on whom is the Lord's Grace, him He Takes to the Society of the Saints.  
Yea, the Lord alone is my Support, leaning on whom I've forsaken all other supports. [4]

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1. मुआदी : (Sans. स्वार्थं), one's own object.



The illusory sense of Otherness it is that creates contentions :  
It leads men calculate<sup>1</sup> other men's faults, and to whet their own Ego.  
But, one reaps as one sows.  
Nānak's only support is the Righteous Lord's,  
With which he wins the whole world over. [5-2-54]

Āsā M. 4

Hearing it, my Mind was pleased with the Nectar-word,  
Yea, through the Guru's Word, the Lord Incomprehensible is comprehended. [1]  
O my sisters, hearken to the Lord's Name, through the Guru's Word,  
And see your heart Permeated with the One alone,  
And utter with the tongue the Guru's Nectar-Word. [1-Pause]  
My Mind and body are Imbued with His Love.  
Separated from Him, my heart becomes utterly sad.  
Yea, the True Guru, the *Purusha*, one finds if great be one's Destiny. [2]  
One's mind wanders, swayed by the poisonous *Māyā*, if one is torn by Duality.  
And this luckless man finds not the True Guru. [3]  
Sweet is the Lord's Nectar ; one Receives it from the Lord.  
So, Nānak has Attained to the Lord through the Perfect Guru. [4-3-55]

Āsā M. 4

Of my body and Mind, the Lord's Name is the only Mainstay,  
And contemplating the Name, the Essence of Happiness is Revealed to me. [1]  
O my friends and mates, dwell on the Lord's Name :  
Without His Name, I lean on naught else.  
Great is my Destiny if, through the Guru, I in-gather my Lord. [1-Pause]  
Without the Lord's Name, I can live not.  
And how fortunate am I, Nānak, if through the Guru, I attain to my God. [2]  
Woe, woe betide the man who lives without the Lord's Name :  
Yea, Darkened is his Face, for he clings to *Māyā*. [3]  
The Great Lord I have Received, by great Destiny :  
And, through the Guru, I am Blest with the Lord's Name. [4-4-56]

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Āsā M. 4

I utter the Lord's Praise, I sing the Lord's Praise, through the Word.  
Yea, the God-wards utter nothing but the Lord's Excellences. [1]  
Contemplating the Lord's Name, one's Mind is in Bliss,  
And it is through the True Guru, that the Name enshrined in the Mind,  
And one utters, with relish, the Excellences of the Supreme Bliss. [1-Pause]  
O men, the Lord's Own Sing nothing but the Lord's Praise,  
And by great Destiny, in-gather the Lord, the Absolute He. [2]  
Shorn of Merit, one rolls but in the Dirt of *Māyā*,  
Yea, without Merit, the men of Ego are born only to die. [3]  
The body is the sea, it throws up the jewels of Virtue.  
Nānak : through the Guru is the Sea churned and the Quintessence found. [4-5-57]

Āsā M. 4

I hear the Name, I love the Lord's Name.  
By great Destiny, do I Receive the Lord through the Guru's Word.  
If one contemplates the Name, one's Mind is Illumined. [1]  
Without the Lord's Name, I have no other Support.  
The Name is weaved into my breath : it sustains me like my feed. [1-Pause]  
My Mind hears the Name and is pleased with it.  
And he who utters the Name unto me, he alone is my friend and mate. [2]

1. ਅਟਕਲੈ (अटकलै) : to guess, to conjecture, to measure.

Without the Lord's Name, the Unwise leave the world unsung<sup>1</sup>,  
And, like the moth, are consumed by the Poison (of Ignorance). [3]  
He the Lord of Himself Establishes and Disestablishes all.  
Nānak : the Lord of Himself Blesses all with His Name. [4-6-58]

Āsā M. 4

The God-men have planted a creeper in their hearts,  
Which yields the Fruit of God : O, how sweet is its taste ! [1]  
Contemplate thou the Lord of Infinite joy-waves,  
And Dwell on His Name, praising His Excellences, through the Guru's Word.  
And slay thou the **couriers**<sup>2</sup> of the *Yama*, who hold thee, snake-like, in their deadly grip. [1-Pause]  
The key to the Lord's Devotion is in the Guru's Word.  
When the Guru is in Grace, he Blesses the seeker with His Instruction. [2]  
He who works in Ego, knows not the Way,  
As the elephant bathes himself in dust after a bath. [3]  
Nānak : when sublime is one's Destiny,  
Then one Dwells on the Immaculate Name of the True Lord. [4-7-59]

Āsā M. 4

My Mind hungers for the Lord's Name,  
And, hearing it, my Mind is satiated. [1]  
O my seeker friends, contemplate the Lord's Name,  
And so attain Peace, enshrining the Name in the Mind, through the Guru's Word. [1-Pause]  
When I heard the Lord's Name, my Mind was in Bliss :  
When I reaped the Profit of the Name, through the Guru's Word, I blossomed forth. [2]  
Without the Lord's Name, one is cursed and blinded by Attachment,  
And all his works go in vain and they lead him to Involvement and Pain. [3]  
He, the Fortunate one, who Dwells on the Excellences of the Lord  
Says Nānak, is Attuned to the Lord, through the Guru's Word. [4-8-60]

By the Grace of the One Supreme Being, the Eternal, the Enlightenor.

Asā M. 4

O Yogi, thou strikest thy *Veena* with thy hand,  
But it produces no (wholesome) melody. P. 368  
Utter thou the Lord's Praise, through the Guru's Word,  
And thy Mind will be Imbued<sup>3</sup> with the Lord's Love. [1]  
O Yogi, instruct men in the Wisdom of the Lord,  
Who Abides through the ages : and whom I forever greet. [1-Pause]  
One sings and utters in a myriad ways,  
But all this is the mind's (vain) play,  
Like the bullocks, who work the well, to irrigate the thirsty land,  
But graze the vineyard (that it grows). [2]  
In the farm of thy body, sow the seed of the godly deeds,  
And then out of thy green field sprouts the Lord.  
Steadying thy Mind, yoke it as a bullock to irrigate thy farm with the Lord's Love, through the  
Guru's Word. [3]  
O Lord, the Yogis and *Jangams*, nay, all the Creation is Thine,  
And as Thou Guidest them, so they follow<sup>4</sup>.  
O Thou, the Inner-knower God of Nānak,  
Yoke my Mind to Thyself in Thy Mercy. [4-9-61]

1. Lit. naked.
2. दैवत : (Sans. किकर :), a servant, a slave.
3. डेठ (भेन) : डिठा, imbued with.
4. डेल : (Sans. डेल), to go, to move.

Āsā M. 4

Why am I to search for the ankle-bells and cymbals,  
 Why am I to play upon the rebeck,  
 When the interval between coming and going is but a brief moment's ?  
 Why not avail that moment to cherish naught but the Lord's Name ? [1]  
 In my Mind is such Devotion to my Lord,  
 That without Him I am like a fish out of water and breathe not. [1-Pause]  
 Why am I to attune the five (strings) ?  
 Why to gather the seven (notes) to produce a melody ?  
 Selecting and gathering them one wastes a moment,  
 So long my mind can sing the Lord's Praise. [2]  
 Why is one to dance, why to stretch out one's hands and feet ?  
 For that involves delay : so long can my mind cherish the Lord's Play. [3]  
 Why is one out to please the people ?  
 For, honour is not in dancing to their pleasure.  
 Nānak : if thou cherishest thy Lord for ever,  
 Then all acclaim thy Victory. [3-10-62]

Āsā M. 4

Join the Holy Society of the Saints, and sing the Praises of the Lord.  
 And, lo, in thy heart sparkles bright the gem of Wisdom, dispelling the Darkness of Ignorance. [1]  
 O Lord's Own, dance ye, contemplating the Lord,  
 And Meet ye with the Saints and Wash their Feet. [1-Pause]  
 Contemplate thou the Lord's Name, O my Mind, Attuned to thy Lord night and day.  
 And thou gatherest the Fruit of thy heart's desire,  
 And then no more is thy Hunger. [2]  
 He, the Transcendent Lord, is Himself the Creator of all,  
 And He of Himself Makes us utter what we utter.  
 O God, Fortunate are the Saints with whom Thou art Pleased,  
 And whose excellence Thou Approvest. [3]  
 Nānak's hunger to sing Thy Praise, O Lord, is satiated never,  
 And the more he sings of Thee, the more he is at Peace.  
 He whom the Lord has Blest with the Treasure of his Worship,  
 He, the discerning customer (of Good), gathers but these goods alone. [3-11-63]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

Āsā M. 4, Kāfi

Death is writ in our lot; and it is 'I-am-ness' that makes us grieve,  
 (But), they who turn God-wards and contemplate the Lord's Name, eternal become they. [1] **P. 369**  
 Blessed is the True Guru through whom I knew the truth of Death,  
 And reaped the Essence of the Lord's Name and Merged in the Word. [1-Pause]  
 O mother, when the days that were writ for one are over,  
 Today or tomorrow, one passes away : for, such is the Lord's Will. [2]  
 Vain is the life of those who forsake the Lord's Name.  
 They gamble with the world of life, and lose their Mind in the game. [3]  
 They alone are at Peace in birth and death who've attained to the Guru.  
 For they, Nānak, become True by Dwelling on Truth, and are Merged in (the Lord's) Truth. [4-12-64]

Āsā M. 4

Attaining the blessing of the human birth, I Dwell upon the Lord's Name,  
 And knowing the Essence, by the Guru's Grace, I Merge in God's Truth. [1]

They, in whose Lot it was so Writ by God, they practised the Lord's Name.  
 And them the True Lord Called to His Kingly Gate. [1-Pause]  
 Within us, the Treasure of the Name we Enshrine through the Guru's Word,  
 And so dwell ever on the Name and utter the Lord's Praise. [2]  
 Within us are infinite wonders<sup>1</sup>, (but) they are Revealed not to the Egocentric :  
 For, in his Ego, his Self is eaten up by his self. [3]  
 Nānak : one oneself destroys oneself,  
 But, when through the Guru's Word is the Mind Illumined, one Attains to the True One. [4-13-65]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Asāvari (of Pure Form) M. 4

Night and day, I sing the Praises of the Lord.  
 The True Guru has made me Wise in the Lord's Name,  
 And, now, without Him, I can live not, even for a moment. [1-Pause]  
 I hear, utter, contemplate but the Lord's Song:  
 Nay, I can live not even for a moment without my Lord.  
 As the swan lives not without the pool,  
 So lives not the Lord's Servant without His Service. [1]  
 Some minds are lured away by the sense of Otherness,  
 Others are attached to Attachment and Ego<sup>2</sup>.  
 (But) the Lord's Servant loves the State of Nirvān,  
 And enters it he, Contemplating the Lord. [2-14-66]

Asāvari M. 4

O mother, lead me on to my Love,  
 For, I am attached to His Love, as the camel is to the creeper. [1-Pause]  
 Alone is now my Mind with itself, and craves for the Vision of the Lord :  
 As the black-bee lives not without the lotus, so I without my God. [1]  
 Keep me in Thy Refuge, O Thou Loved Master of the universe, and fulfil my Faith.  
 For, I am filled with Ecstasy, when I see Thy Sight even for a while. [2-39-13-15-67]

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

He who loves (Māyā), him she devours.  
 He who comforts her, him she fills with immense Fear.  
 Brothers, friends and family, lured by her, indulge in Strife,  
 But I have subjugated her, by the Guru's Grace. [1]  
 Seeing her, men are enticed away by her charms.  
 The ascetics, the adepts, the angelic men, yea, all but the Saints are by her beguiled. [1-Pause]  
 Some wander about as stoics, but then are swayed by Lust.  
 The house-holders too gather her in their skirts, but she becomes not their own.  
 Some are acclaimed as men of charity but she makes them too suffer Pain.  
 But I am preserved by the Lord, by clinging to the Guru's Feet. [2]

1. Lit. things.

2. ਅਪਮਾਨ = ਅਭਿਮਾਨ (ਅਭਿਮਾਨ), ego.

The ascetics, practising austerities, are led astray,  
 And the Pundits too are carried away by Greed.  
 Deluded is the world of the Three Modes, deluded by her are the heavens<sup>1</sup>,  
 But me the True Guru has preserved, with his beneficent support. [3]  
 She is a slave of the Wise and the men of Faith,  
 And, with joined palms, prays to them and serves them she ;  
 And says: "I'll follow, O Saints, the way ye show unto me,  
 And will harm not ever the Devotees of the Lord." [4-1]

## Āsā M. 5

I have been separated by my Spouse from Māyā<sup>2</sup>  
 And this has distressed both Hope and Desire<sup>3</sup>.  
 Death<sup>4</sup> no longer has sway over me,  
 For, my Protection and Refuge in my All-Wise Lord.  
 Hear ye men, I have Tasted the Taste of Love.  
 And all my adversaries are finished off, for the True Guru has instructed me in the Lord's Name. [1-Pause]  
 First, I gave up the love of my self,  
 And then I abandoned the way of the world.  
 And then forsook I the Three Modes and treated the friend and the foe alike.  
 The merit of the Fourth State of Bliss was then Revealed to me by the Saint. [2]  
 In the Cave of Equipoise do I now have my seat,  
 And the Luminous Self of God has Burst into me, and I Hear the Unstruck Melody (of the Word).  
 I am in ecstasy, contemplating the Guru's Word,  
 And Imbued with my Lord, Blessed am I, the Bride. [3]  
 Nānak speaks but the Wisdom of the Lord,  
 And he who hears and practises it Swims across the Sea of Material Existence.  
 He is born not again, nor dies; he comes nor goes,  
 And into His Lord is he forever Merged. [4-2]

## Āsā M. 5

The dedicated Worship<sup>5</sup> of the Lord builds amiable disposition of the Bride<sup>6</sup> :  
 Then, she is of incomparable Beauty and of perfect Culture.  
 Wherever then she abides, that home is worthy of praise,  
 But rare is one who to such Worship is attuned. [1]  
 I have married the Bride of Pure deeds, by the Guru's Grace,  
 Who looks Beauteous in Worship as in the worldly deeds. [1-Pause]  
 As long as she dwelt with her father<sup>7</sup>,  
 So long did her groom<sup>8</sup> wander about in distress.  
 Through His Service did I conciliate the True Man :  
 Yea, by the Guru's Grace was she brought Home and I was in utter Bliss. [2]  
 She is accomplished in all ways<sup>9</sup>, and Truth now is her family.  
 Obedient is she and Wise and of uttermost Charm.  
 Yea, my Eternal Groom has fulfilled me in every way :  
 And Hope and Desire are now both content. [3]

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1. आकाश (आकास) : *lit.* sky.
  2. सस (सस) : *lit.* mother-in-law.
  3. देव, जिठाटी : (देव जिठाणी) *lit.* the husband's younger brother and his elder brother's wife.
  4. *lit.* my spouse's elder brother, i.e. Dharmarājā, the Lord of Death.
  5. निज भगती : (निज भगती) worship of singular (निज) nature.
  6. *i.e.* Life
  7. self. Teja Singh thinks father here means 'the Guru.' But then it does not fit in with the text.
  8. Soul.
  9. ਬਤੀਹ ਸੁਲਖਣੀ (ਬਤੀਹ ਸੁਲਖਣੀ) : She who is blest with thirty-two kinds of embellishments ; namely, beauty, cleanliness, modesty, humility, cheerfulness, concord, observance of religion, cleverness, knowledge, service, compassion, truth, dedicated love of the husband, purity of mind, patience, frugality, beneficence, sobriety, chivalry, active habits, house decoration, respect of elders, proficiency in music, poetry, painting, domestic science and embroidery, respectful attention of guests and upbringing of children.

In her family, she is now considered supreme,  
Yea, well-instructed, and disciplined, are now her Hope and Desire.  
Blessed is the Home in which abides she,  
For, she passes her days ever in Bliss. [4-3]

Āsā M. 5

Whatever I resolve in the mind, *that* Māyā would not let ripen into action,  
And, she screens off<sup>1</sup> Virtue and Continence from my view.  
She wears many garbs and assumes many forms,  
And lets me not abide in my Home (in peace),  
And I wander about, ungathered<sup>2</sup>, in all directions. [1]  
Lo, she has become the mistress of my house and lets me not enter into my Self.  
And, if one makes an effort, she entangles him all the more. [1-Pause]  
From Eternity, she was sent out into the world to serve<sup>3</sup> us,  
But she has overwhelmed the whole earth, and all its places and the inter-space.  
She leaves not unaffected the pilgrim-stations, nor the reaches of the rivers, the Yogi nor the recluse,  
Though perfect is their study of the Smritis and the Vedas. [2]  
Wherever *man* abides, she abides with him,  
And all the regions of the universe pervades she as Power.  
If one seeks the refuge of this vain woman, one stays not in peace.  
Tell me, O friend, whose asylum am I then to seek? [3]  
Instructed in Wisdom, I came to the True Guru :  
And the Guru embedded in me the *Mantram* of the Lord,  
And I abided in my Self, and sang the Praises of the Infinite,  
And then, Nānak, I Received my God; and I became care-free. [4]  
And then the Self became my own Home and she my mistress.  
And she became the Servant and I the confidant<sup>4</sup> of the Lord. [1-2nd Pause—4-4]

Āsā M. 5

At first, they advised me to send my adversary<sup>5</sup> a letter,  
And then asked me they, that I send out two men to mediate for me.  
Or, that I employ some contrivance (to trap him),  
But, forsaking all advice, I contemplated my Lord. [1]  
And then within me was immense Bliss and Poise,  
And my enemies were slain and I gathered Peace. [1-Pause]  
The True Guru made me Wise in Himself,  
And I looked upon my body and Soul as the dwelling place of the Lord.  
And now whatever I do, for that on my Lord I lean,  
For, He alone is my Refuge, He alone my Court. [2]  
O Lord, forsaking Thee, who else shall we go to?  
For, there is not another that equals Thee.  
Of what is Thy Servant bereft, O Lord?  
It is in Ignorance that the worshipper of Māyā wanders about in wilderness. [3]  
Thy Glory, O Lord, one cannot utter,  
Both here and there it is Thy Love that Encompasses all.  
Nānak, Thy Servant, O Lord, seeks Thy Refuge alone,  
For, Thou hast Protected his Honour and his Victory resounds in the air. [4-5]

1. *Lit.* stands near (to watch so that no one accepts them).

1. *Lit.* dismembered.

3. अगमति (अगमति) (Sindhi अगमल, कर्मिन्दा), manager, officer, agent.

4. *Lit.* courtier.

5. The reference here is to Gulhi Khan, Akbar's General, who planned an attack on the 5th Guru, but fell in a brick-kiln on the way and was burnt alive.

Journeying through foreign lands<sup>1</sup>, I came to buy my wares (in this world).  
 And heard I here that a profitable Thing of incomparable Beauty I could buy.  
 Then I gathered in my skirt the Capital of Merit,  
 And seeing the Jewel (of the Lord's Name) my Mind was bewitched. [1]  
 And then flocked I, the Seeker, to the Jeweller's Door,  
 Saying: "Show Thy Wares to me, O dear, that I buy" [1-Pause]  
 And then the Jeweller took me to his Lord, the King,  
 Whose priceless Jewel it was, brought over by the priceless Capital,  
 And thus through this my gentle Brother, my Friend, my Intercessor<sup>2</sup>,  
 I received the Wares and my Mind was made whole. [2]  
 To the priceless Ware, no fear of thieves, nor seas, nor winds,  
 And bought through Poise, it is carried away in Equipoise.  
 Yea, bought with Truth, it brought no Pain,  
 And I brought it safe over to my inmost Home. [3]  
 Received I then the Profit and revelled in Eternal Bliss:  
 O, Blessed is my Merchant Prince, how perfectly Beneficent is He !  
 Rare is the God-awakened Soul who buys this Merchandise,  
 And this Profitable Merchandise, Nānak, who brings home. [4-6]

## Āsā M. 5

My Lord took not into account my merit, demerit,  
 Nor my colour, nor beauty nor embellishments,  
 Nor culture, nor conduct, nor the Way I knew,  
 And yet the Lord taking me into His Arms, led me to His Bed. [1]  
 Hear, ye mates, my Groom Protects me thus :  
 And, caressing my Forehead with His Palms, He Owns me ;  
 O, what does the Ignorant world know of this Mystery ? [1-Pause]  
 How Beauteous looks my Groom,  
 Who, when He Meets me, Cares<sup>3</sup> for all my Pain.  
 In the Compound (of my heart) has risen the Moon of Glory,  
 And, night and day, I revel with my Heavenly Spouse. [2]  
 My Clothes are dyed the colour of the Lalla-flower<sup>4</sup>,  
 And sparkle the Jewels and the Rose-garlands round my Neck.  
 Seeing my Love, I beheld all the Treasures of the Universe,  
 And no longer was my reliance on the Demons (within). [3]  
 Ever-in-joy, I revel ever in Love,  
 And treasuring the Lord's Name, I am satiated within my Self.  
 Says Nānak : "The Bride who is so Decked by the Lord Himself, Abides eternally with her  
 Spouse." [4-7]

## Āsā M. 5

We make offerings to the Brahmins and adore them we,  
 But the more they receive, the more they deny.  
 O Brahmins, the Door that thou goest to in the end,  
 Thither thou Grieveest for thy ways. [1]  
 O brother, drowned are such Brahmins,  
 Who, without cause, think of doing us Evil. [1-Pause]  
 Within them is Greed and so they wander about like mad,  
 And they slander others and so carry the Evil load on their heads.  
 Beguiled by Māyā, they remember not the Lord,  
 And, strayed away by Doubt, they take to many, many paths. [2]

1. i.e. many births.

2. दिसट्ट (विसट्ट) : ambassador, pleader.

3. नेहिये (जोहिये) : lit. to see.

4. लल्लु (बल्लु) : (Persian) लल्ला, red like the Lālā-flower.

Outside, they pretend wearing garbs of many kinds,  
But, within them, has landed Māyī<sup>1</sup>, by which enveloped are their souls.  
He who instructs others but follows not his wisdom himself:  
How will such a Brahmin be fulfilled ? [3]  
O foolish Brahmin, assemble now the Lord within you,  
For, He Sees and Hears within you, wherever you go.  
Says Nānak: "If you want the fulfilment of your Destiny,  
Then give up your Ego, and cling to the Guru's Feet." [4-8]

Āsā M. 5

All my Sorrows and Ailments are past<sup>2</sup>,  
And I Sing the Lord's Praise, with a cool and clean Mind.  
And I am filled with Bliss, in the Society of the Saints,  
And the outgoings of my mind have ceased. [1]  
O mother, through the Guru's Word my Fire (of Desire) is quenched.  
And the fever of Doubt has left me,  
And cool Comfort I receive from the Guru, the natural way. [1-Pause]  
My wandering mind is tranquilised on Realising the One alone,  
And, moveless now is its seat.  
Thy Saints, O Lord, are the Saviours of the world ; seeing their Sight, I am Fulfilled. [2]  
The Sins of life I have left behind,  
Now that I cling to the eternal Feet of the Guru-Saint.  
And my Mind sings the blissful Melody of Equipose,  
And it is devoured not by Time again. [3]  
O Thou Powerful One, O Thou Cause of causes, O Thou Peace-giving Lord, O True King,  
I live by Dwelling on Thy Name :  
So, weave Thou me, woop and warf, into Thyself. [4-9]

Āsā M. 5

The slanderer cries aloud and wails,  
For, he has forsaken His Lord, the God, and so Receives the Fruit of his deeds. [1-Pause]  
If one keeps his company, he drives one before himself.  
Like the Sēsāgā<sup>3</sup>, he carries immense and unnecessary load upon his head.  
Yea, he is consumed by the Fire of his own nature. [1]  
That what happens at the Lord's Gate (to such a one),  
That, verily, Nānak utters to you, O man.  
The Devotees of God forever are in Bliss :  
And they blossom forth, Singing the Lord's Praise. [2-10]

Āsā M. 5

The more I embellish myself, the more I crave for more.  
I may apply myriads of scents to my body,  
But from these I receive not even a bit of that Bliss.  
O mother, in my Mind I cherish but one Desire :  
That I live only if I See my Lord. [1]  
O mother, what am I to do when my Mind longs ever for Him,  
And the tender Love of my Beloved has bewitched my Soul. [1-Pause]  
Apparels, jewels and exquisite pleasures,  
These also I consider to be of no avail.  
Honour, splendour, grandeur and greatneess,  
And the obedience of the whole world (too are of no avail).  
(But), if such a Beauteous Lord be with me,  
And Loves me He, then alone I am Blessed. [2]

1. Lit. poison.

2. ਗੁਰੂ : (Sans. गुरु, p.p. of गम्), lit. gone for ever, passed away.

3. ਅਜਗਰੁ (अजगर) : a huge serpent who is said to swallow goats.



With foods and delicacies<sup>1</sup> of all kinds,  
And abundant pleasures, and sports,  
And vast dominions and sway over all,  
Satiated is not the mind, and Craving leaves one not.  
Without meeting my Lord, I pass not a day,  
But when the Lord is met with, I gather all Gladness. [3]  
Searching through and through, I heard this Echo (within me),  
That without the Society of the Saints, one Swims not Across.  
He in whose Lot it is so (Writ), he meets with the Perfect Guru.  
His Hope is fulfilled and Satiated is his Mind.  
When the Lord was met, the Fire<sup>2</sup> (within me) was quenched :  
And lo, Nānak, the Lord was Revealed to me in my own Self. [4-11]

Āsā M. 5, Panchpadās

P. 374

If superior is your caste, O Bride,  
And you are honoured in the society,  
And also you have a beauteous abode to live in,  
But, if you have Ego in your heart, you are indeed deformed. [1]  
Charming, with well-cut figure, wise and clever<sup>3</sup> may you be,  
But if you pride on yourself, you are consumed by Infatuation. [1-Pause]  
Pure and uncontaminated may be your kitchen,  
And you may worship and apply the red saffron-mark to your forehead after a bath,  
But, if you utter in Ego the Lord's Wisdom with your tongue,  
Then Avarice eats up, in all ways, all your deeds. [2]  
If you have a fine wear and enjoy all pleasures,  
And conduct yourself as to win applause of the people,  
And you apply to your body perfumes and pastes of *Chandan* and scents of various kinds,  
But if you keep company with the perfidious Wrath, (your life is vain). [3]  
All other forms of existence slave for thee,  
And you are the overlord of this earth.  
And you have gold and silver and wealth on you,  
But alas, Lust has disturbed the even flow<sup>4</sup> of your life. [4]  
She upon whom is the Grace of the Lord-God, the King of all,  
She is Delivered of the Bondage (of Desire).  
She Tastes the Lord's Flavour in the Society of the Saints,  
And, Nānak, Blessed is the body of such a one. [5]  
All Graces, all Bliss are hers,  
And blessed is she with Perfect Beauty and Wisdom. [1-2ndPause-12]

Āsā M. 5, Ik<sup>2</sup>Tukās

He who is alive (to his Ego), dies forsooth,  
But he, who is dead (to his self), becomes Eternal. [1]  
They who die (to their self) while alive,  
Through such a death, they live.  
They who minister to themselves the medicament of the Lord's Name, through the Guru's Word,  
Taste the Relish of Nectar. [1-Pause]  
The earthen pitcher (of the body) breaks in the end,  
But he who is rid of the Three Modes<sup>5</sup>, enters into his Self. [2]  
He who tries to climb high, falls into the pit of the underworld,  
But he who (in Humility) lies prostrate on the ground, him Time devours not. [3]

1. छिन्नः : (Sans. व्यंजन), a condiment, a seasoned article
2. डेडा (डङ्गा) : (Sindhi), fire (of desire).
3. विचक्षणः : (Sans. विचक्षण) : far-sighted, clever, wise.
4. मोलु : (Sans. शील), conduct, good nature, culture.
5. The three *gunas*.

He whose mind wanders about achieves nothing:  
For, they alone are eternal and moveless who practise the Guru's Word. [4]  
Life and body both belong to the Lord,  
And, meeting with the Guru, Nānak, one is eternally Blest. [5-13]

Asa M. 5

Your body<sup>1</sup> the Lord has Created in accordance with His Law<sup>2</sup>.  
But know you that it must forsure be reduced to dust. [1]  
O thoughtless one, remember your (insignificant) roots<sup>3</sup>.  
Why are you then proud of just this much of your self? [1-Pause]  
Three seers of daily bread are yours, O guest of the world,  
And the rest of the goods lie but as trust with you. [2]  
Ordure, bones and blood, all wrapped up in skin,  
This is but you: can this be the object of conceit? [3]  
If you Realise but One thing, you are Pure,  
Else, you are impure, always and forever. [4]  
Says Nānak: "I am a sacrifice to the Guru,  
Through whom we Receive the Wise One, the Supreme Lord." [5-14]

Āsā M. 5, Ik-Tukās, Chaupadās

One moment, one day (of separation) to me is long, too long,  
And, my Mind cries out: 'O how shall I meet with my Love?' [1]  
I can pass not a day, nay, not even a moment,  
For, I long immensely in the Mind for His Vision.  
Is there a Saint who Unites me with my Love? [1-Pause]  
The four watches (of the day) are like the Four Ages,  
And when the night falls, for me it has no end. [2]  
The five Demons together separated me from my Lord,  
And, now, I Wander about and Wail, Wringing my hands. [3]  
When to Nānak the Lord Showed His Vision,  
He Realised his Self, And Attained Sublime Bliss. [4-15]

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Āsā M. 5

In the Service of the Lord are all the Treasures:  
And, this is the Lord's Service that one has ever the Nectar-Name in one's mouth. [1]  
The Lord, my Mate, my Friend, is ever in my company,  
When I cherish Him in pain or pleasure, I See His Presence.  
How can the poor Yama be a terror unto me? [1-Pause]  
The Lord is my Refuge, the Lord is my Power,  
The Lord is ever my Companion and the counsel of the Mind. [2]  
The Lord is my Capital; the Lord is my Credit.  
Yea, I have earned the Riches of the Lord through the Guru's Grace. [3]  
Through the Guru's Grace does this Wisdom dawn,  
And Nānak Merges in the Being of the Lord. [4-16]

Āsā M. 5

When the Lord is in Mercy, my Mind is Attuned to Him,  
And Serving the True Guru, I reap all the Rewards. [1]  
O mind, why are you sad? Your Guru is Perfect,  
The great Fulfiller, the Treasure of Bliss, the ever-full pool of Nectar is He. [1-Pause]

1. पुउरी=पुउली (Sans. पुतलिका), a doll, a puppet, etc.
2. बिधि : (Sans. बिधि); order; law.
3. मूल (मूल)=रक्ता विस्र (mother's ovary and father's sperm).

He who treasures in his heart the Lord's Lotus-feet,  
His Self is Illumined and he meets with his Love, the All-pervading Lord. [2]  
The five friendly faculties<sup>1</sup> then Sing the Wedding Songs of Joy,  
And within him rings the subtle Tune of the Unstruck Melody. [3]  
Nānak : when the Guru is in Mercy upon me, I meet with my Lord, the God,  
And I pass the night of life in Peace and Poise. [4-17]

Āsā M. 5

In His Mercy, the Lord Revealed Himself to me.  
Meeting with the True Guru, I Received the Blissful<sup>2</sup> Treasure (of the Lord's Name). [1]  
Such a Divine Treasure one should ever gather, O brother,  
Which fire burns not, nor water drowns, and which forsakes one never : [1-Pause]  
Which exhausts not, nor is diminished,  
And, expending it, one's Mind is ever at peace. [2]  
He alone is truly Rich who gathers the Wealth of the Lord,  
For, with this Wealth he can bless the whole world. [3]  
(But), he alone gathers the Lord's Wealth, in whose Lot it was so Writ by God.  
Nānak : at the end of life, the Lord's Name alone lasts with thee. [4-18]

Āsā M. 5

As the farmer sows the field,  
And then reaps it, ripe or raw ; [1]  
So is with birth which ends in death,  
And only the Lord's Devotee remains eternally Alive. [1-Pause]  
The day will melt forsure into the night,  
And the night will flower into the dawn. [2]  
Lured by Māyā, ill-fated men awake not out of their slumber :  
And, rare is the one who, by the Guru's Grace, is Awake. [3]  
Says Nānak : "If we Sing ever the Lord's Praise,  
Our Countenance becomes sacred, and our Consciousness is Awake<sup>3</sup>". [4-19]

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Āsā M. 5

The nine treasures are Thine, O God, nay, all treasures are Thine,  
Thou art the Fulfiller of all : and the Preserver of all in the end<sup>4</sup>. [1]  
If Thou be my Love, I Hunger no more,  
And when Thou art Embedded in my Mind, there is no more Pain for me. [1-Pause]  
Whatever Thou Dost that I accept,  
For, ever True is Thy Command, O my Master. [2]  
When Thou Willest, I Sing the Praise of Thee, my Lord,  
For, in Thy Home eternally there is Perfect Justice. [3]  
O my True Master, Thou art Unknowable and Inscrutable,  
And as Thou hast Willed, so is Nānak yoked to Thy Service. [4-20]

Āsā M. 5

The Lord is forever near thee, nay, within thee,  
And it is through His Immense Power that He Assumes form and colour. [1]  
My Mind now no longer worries<sup>5</sup>, nor grieves, nor cries,  
For, it has wedded the Eternal, Imperishable and Mysterious Lord of the universe. [1-Pause]  
To whom can Thy Servant now pay obeisance,  
When Thou, the King, Preservest his Honour<sup>6</sup>. [2]

1. i.e. five Gyanindriyas.
2. Lit. perfect.
3. Lit. pure.
4. निदान : (Sans. निदान), end; termination.
5. कर्चु = कर्चु : to worry.
6. आति = आन (आन) : (Persian), honour.

Thy slave<sup>1</sup> whom Thou Free-est, Lord, from the shackles of caste,  
Who, then, can run him down<sup>2</sup>? [3]  
Dependent upon no one, who is free of all care,  
Nānak, utter thou the Praise of such a Guru-God<sup>3</sup>. [4-21]

Āsā M. 5

Forsaking the Lord's Way, man is attached to the tasteless tastes,  
And while the Thing is within him, he goes out to search for it. [1]  
He can hear not the Nectar-Word of Truth,  
And is engaged in Contention, clinging to the gospel of the False. [1-Pause]  
Lo, he takes wages from his Master, and serves another,  
And by such Sins is he enveloped<sup>4</sup>. [2]  
He hides from Him who is ever with him,  
And that what is of no avail to him, he begs for, door to door. [3]  
Says Nānak: "O my Lord, Beneficent to the meek,  
Fulfil me Thou as Thou Willest." [4-22]

Āsā M. 5

The Lord's Name is my life, my vital breath,  
For, both here and Hereafter it alone is of avail to me. [1]  
Without the Lord's Name, all else is vain,  
For, only the Lord's Vision can fulfil me. [1-Pause]  
The Guru's Word is the Treasure of the Lord's Devotion, precious like jewels,  
And, he who Hears and Sings and Practises it, is Blest. [2]  
When my Mind<sup>5</sup> is Attuned to the Lord's Lotus-feet,  
The True Guru is in Mercy upon me and he blesses me with His Bounties. [3]  
To Nānak, the Guru has imparted such Instruction,  
That he Sees the Eternal Lord in every heart. [4-23]

Āsā M. 5

He, the All-pervading<sup>6</sup> Lord, Created<sup>7</sup> all Joys and Sports.  
And, Himself He Fulfils all His works. [1]  
The Perfect Lord has the Perfect means,  
And His Glory Fills and Pervades all. [1-Pause]  
His Name is the Treasure (of Virtue): Immaculate is His Repute.  
Yea, He the Lord is the One alone, and there is not another but He. [2]  
All life, all Creation, is in His Hands,  
And the Lord Pervades all, and is ever with all, [3]  
The Perfect Guru is He, Perfect is His Creation:  
And Lo, His Devotees, He Blesses with Glory. [4-24]

Āsā M. 5

Cast thy mind in the mould of the Guru's Word:  
Yea, to see the Guru's Vision is to gather the Lord's Bliss<sup>8</sup>. [1]

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1. ਲੁਊਡਾ = ਲੋਡਾ : slave.
2. ਤਾੜਿ : (to hurt, to damage, to injure, to spoil), jealousy.
3. Lit. Guru.
4. ਓਛਾਇਓ : (Sans. ਆਚਾਯਨ) covering, concealing.
5. ਮੰਨੁ = ਮਨ : mind.
6. ਭਰੋਮਰਿ = ਭਰਪੂਰ : lit. brimful.
7. ਧਾਰਿਆ : (Sans. धृ = धार) ; lit. to hold ; to keep ; to uphold.
8. Lit. wealth.

O Perfect Wisdom, come into my heart,  
That I Contemplate and Sing the Lord's Praise,  
And I love immensely the Lord's Name. [1-Pause]  
Through the True Name is the Mind satiated,  
Yea, to roll in the Dust of the Saint's Feet is to bathe in all the holy waters. [2]  
Now I Realise the One Lord Pervading all,  
And, joining the Society of the Saints, my Intuition is awakened. [3]  
Nānak : abandoning Ego, I became the Servant of all,  
And so I was Blest with the Bounties of the Lord. [4-25]

Āsā M. 5

Awakened is my Intellect, and Perfect now is my Understanding,  
And thus is removed my False nature, and the distance between Him and me. [1]  
I have attained such Wisdom through the Guru,  
That I-being drowned in the well of Darkness, was pulled out into the Light. [1-Pause]  
Impassable is the Sea of Fire ; the Guru, the Treasure of Good, is the Boat which Ferries us  
Across. [2]  
Hard to cross, and treacherous is the Māyā's blind Path :  
But, the Perfect Guru shows clearly the Perfect Way. [3]  
I have no power, O Lord, to contemplate Thee, or to practise austerities.  
Says Nānak : "O Guru, I seek only but Thy Refuge." [4-26]

Āsā M. 5, Tipadas

He who drinks the Lord's Essence is forever Inebriated,  
For, all other intoxications wear off in a moment.  
Imbued with the Lord's Essence, one is ever in Bliss,  
But, intoxicated with another spirit, one is worn by care. [1]  
He who drinks the Lord's Essence is forever in Ecstasy,  
But all other drinks are devoid of Taste. [1-Pause]  
One can value not the Essence of the Lord,  
It is at the Saints' Abode that it is Sold<sup>1</sup>.  
One may spend millions upon millions, but receive it not :  
But he who has it in his Destiny<sup>2</sup>, Him the Lord Blesses with it. [2]  
Nānak is wonder-struck, Tasting the Lord's Essence,  
Yea, he, by the Guru's Grace, has Tasted its Taste,  
And then it leaves him not here, or Hereafter,  
And so he is ever Imbued with the Lord's Essence. [3-27]

Āsā M. 5

If the Bride obliterates Lust, Wrath, Avarice and Infatuation<sup>3</sup>,  
And the False nature, born of Ego,  
And, becoming Humble, Serves her Lord,  
Then, she is the Beloved of her Spouse. [1]  
Hear you, O Beauty, the Word of the Saint alone takes thee Across,  
And then cease your Sorrow and Hunger and Care,  
And Bliss enters into your Mind-at-peace. [1-Pause]  
Wash you his Feet, and serve your Guru,  
And with a Pure mind, shed your thirst for Evil.  
And, If you become a Slave of his Slaves,  
You Attain Glory at the Lord's Gate. [2]  
This is the Right Conduct, this the Correct Way,  
That you submit to His Will : this, indeed, is His Worship.  
Nānak : he who practises this *Mantram*  
Is Ferried across the Sea of Existence. [3-28]

1. *Lit.* contained.  
2. *प्राप्यती* : (Sans. प्राप्ति), attainment.  
3. *Trumpp* translates *मग* as infatuation, spiritual blindness.

Āsā M. 5, Dupadas

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Thou hast obtained from thy God a human's body,  
Now alone is the time<sup>1</sup> to attain to thy Lord.  
Of no avail are thy other works ;  
Join the Society of the Saints and utter nought but the Lord's Name. [1]  
Dedicate<sup>2</sup> thyself to Swimming across the Sea (of Existence).  
Thy life is being wasted away, enmeshed in Māyā. [1-Pause]  
Thou hast not assembled thyself, nor taken to Meditation,  
Nor to Penance nor Religion,  
Nor known what it is to Serve the Holy, and thy King, the Lord-God.  
Says Nānak : "Impurities attach to my name :  
But I surrender to Thee, O Lord, now cover my shame". [2-29]

Āsā M. 5

Without Thee, O God, I have not another ; yea, Thou alone art in my Mind.  
(When) Thou art my ever-near Friend and Mate, my mind has no need to be afraid. [1]  
Thine is the Refuge, on Thee is all my Hope,  
So, forsake me not Thou, if I be downsitteing, upstanding, awake or asleep, nay, not even for a  
breath. [1-Pause]  
Shelter me in Thy Covert ; O Lord, for, dreadful is the Sea of Fire.  
O Thou Peace-giving Perfect Guru :  
I am Thy child, O Gopāl. [2-30]

Āsā M. 5

The Lord has Rescued me, His Servant, (of the clutches of Māyā),  
And my Mind is pleased with the Lord, and my feverish heart is calmed<sup>3</sup>. [1-Pause]  
Him<sup>4</sup> touches no care who Sings the Praise of the Lord,  
And his Mind is affected not by Māyā<sup>5</sup>.  
For, his asylum is the Lord's Lotus-feet. [1]  
By the Saint's Grace, the Lord, the Compassionate, has come to my rescue,  
And Nānak sings the Praises of God, the Treasure of Virtue,  
And so cease all his Pain and Doubts. [2-31]

Āsā M. 5

When the medicament of the Lord's Name ministers to my Ailment,  
Then Pain loses its seat in me, and I attain to Bliss. [1]  
Through the Perfect Guru's Word, there is no Sorrow<sup>6</sup> for me.  
And I abandon myself to Joy, and all my cares are effaced. [1-Pause]  
All life (thus) attains to Peace,  
When it Contemplates the Transcendent Lord in the Mind. [2-32]

Āsā M. 5

That time one wishes not to witness, comes in the end :  
But, how is one to keep it ever in view, if one submits not to the Lord's Will ? [1]

1. ਬਹੀਆ : ਬਾਰੀ ((ਵਾਰੀ=turn, opportunity).
2. ਸਰੰਜਾਮਿ is a Persian word meaning to fulfil, carry out, arrange for.
3. Lit. taken poison and died.
4. ਤਾਉ : him (ਤਾ-ਉ).
5. ਡਾਕੀ : (Sans. ਡਾਕਿਨੀ), ਡਾਇਣ, the witch, i.e., Māyā.
6. ਤਾਪੁ : (Sans. ਰੋਧ : ), agony, sorrow, distress.

Cast to the waters, or burnt, or laid to rest in the grave is the body,  
(But), the Soul is neither old, nor young<sup>1</sup>. [1-Pause]  
Nānak, the Lord's Slave, seeks the Saint's Refuge,  
And, through the Guru's Grace, overcomes he the fear (of Death). [2-33]

Āsā M. 5

Ever, ever is one's Soul in Bliss,  
If one abides with the Saints and so Attunes to the Lord's Feet. [1]  
O my Mind, Contemplate thou the Lord's Name,  
That thou are at Peace, and for ever in Bliss, and all thy Sins are erased. [1-Pause]  
Says Nānak : "He who is of Perfect Destiny,  
Meets with the Perfect Guru, yea the Perfect Lord Himself." [2-34]

Āsā M. 5

The Bride whose Friend is Lord, the God,  
She suffers not Sorrow and is no longer in Pain. [1-Pause]  
By the Lord's Grace, she is Attuned to His Feet,  
And so is ever in blissful Poise and in tranquil Ecstasy. [1]  
She sings the immeasurable Praise of the Lord in the Society of the Saints,  
And so Contemplating the Lord, becomes invaluable she. [2-35]

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Āsā M. 5

He who gambles away his lust, Wrath, Envy<sup>2</sup> and the conceit of Māyā,  
Brings<sup>3</sup> into his Self Virtue, Contentment, Compassion and Righteousness. [1]  
And the load of birth-and-death is off his head,  
And joining the Society (of the Holy), his Mind becomes Pure,  
And the Perfect Guru Ferries him Across. [1-Pause]  
And, then, his Mind becomes like the Dust for others to tread upon,  
And all creation seems to him to consist of no others but of the loved friends. [2]  
In all Pervades my Lord and He Blesses all with His Beneficence and Sustains He all.  
He the One is He the One alone.  
From the One is the expansion into many.  
Yea, Contemplating (the Lord), all have become Holy :  
For, whosoever Dwells upon the Lord's Name is Emancipated. [3]  
The Lord, the Infinite Master, is Deep and Profound :  
And, of His either end there is no end.  
By Thy Grace, O Lord, Nānak sings Thy Praise,  
And Contemplating Thee, he greets Thee ever. [4-36]

Āsā M. 5

Infinite art Thou, Eternal and Incomprehensible ;  
This (universe) is Thy Form.  
How can we, Thy creatures, play clever with Thee,  
When all is contained in Thyself ? [1]  
O my True Guru, protect me, Thy child, through Thy Power<sup>4</sup>,  
And Bless me with Wisdom that I ever Sing Thy Praise,  
O Thou my Infinite, Boundless Lord ! [1-Pause]  
A creature lives in the womb of the mother,  
Supported by nothing but the Lord's Name,  
And as cherishes he Him with every breath he is in Bliss,  
And the fire (of the womb) touches him not. [2]

1. बाला : (Sans. बाल), young.
2. भउमर : (Sans. मत्सर :), envy, jealousy.
3. दावे = दावे ।
4. लीला : sport.

The other's wealth and riches and women and slander of others—  
Forsake thou thy craving for these.  
And cherish the Lotus-feet (of the Lord) in thy heart,  
Leaning on no one but the Perfect Guru. [3]  
These houses and temples and castles that thou lovest keep not thy company<sup>1</sup>.  
So cherish thou the Lord's Name as long as thou livest in this Dark age. [4-37]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

Dominions, property, beauty, houses, glory and glamorous youth,  
And immense riches and elephants and horses and precious jewels :  
All these are of no avail to thee Hereafter, O man of Ego,  
For you leave them all here. [1]  
Why apply your mind then to the Other,  
And not contemplate thy Lord, upstanding and downsitteing, awake as in sleep. [1-Pause]  
Most wondrous and beautiful may be one's field of activity,  
And one may settle all scores on the field of battle,  
And may bark out thus : 'O, I can subdue any one, bind and release any one'.  
But, when the call comes from the Transcendent Lord,  
He leaves off all in a day. [2]  
He knows not the Creator,  
Though practises he many 'pious' and 'righteous' deeds and contrivances.  
He instructs the others but practises not what he preaches,  
And knows not the Quintessence of the Word.  
Naked he came, naked he will pass out :  
Yea, he is like an elephant, rolling in dust. [3]  
O Saints, O friends, hear ye, false is all this expanse,  
Where men are Drowned by their self-hood,  
And the wretches are wasted away in endless Strife.  
Nānak, having met with the Guru, Contemplates the Lord's Name.  
For, through the True Name alone is one Redemed. [4-1-38]

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

The whole world is Asleep, lured by Doubt, and blinded by Strife,  
And rare is the man of God who is Awake. [1]  
Men are intoxicated with the infatuation of Māyā, which is their life-breath.  
And rare is the one who abandons her way. [2]  
Of Sublime Beauty are the Lotus-feet of the Lord, and the Mantram of the Saint.  
But, rare is the one who is attached to them. [3]  
Nānak : in the Society of the Holy, the Divine Wisdom is awakened in us.  
And, on whomsoever is the Mercy of the Lord, he is a man of great Destiny. [4-1-39]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

Whatever Pleases Thee, O Lord, I accept, and that alone brings Bliss and Poise to my Mind,  
For, Thou art the Cause of causes, the All-powerful and Infinite Lord,  
And, without Thee, there is not another. [1]  
Thy Saints, O Lord, utter Thy Praise with utter joy,  
And that alone is the True Advice and Resolution and Supreme Wisdom for them,  
Which Thou Blessest them with. [1-Pause]

1. ਸੰਗਤਿ = ਸੰਗ-ਰ : he who keeps company ; friend.



Nectar-sweet is Thy Name, O Dear,  
 Whose Taste I Taste in the Society of the Saints.  
 Yea, satiated were such Perfect beings,  
 Who Sang Thy Praise, O Treasure of Peace. [2]  
 O Master, whosoever leans on Thee,  
 Him care touches not.  
 And, he to whom Thou art Compassionate,  
 Is the True king and the man of Destiny. [3]  
 Gone are my Doubt, Infatuation and Deceit,  
 Since I Saw the Vision of my Lord.  
 And, now, I deal in nothing but the True Name of God,  
 And, through the Name, I am Merged in the Lord's Love. [4-1-40]

Āsā M. 5

(The slanderer) washes the age-old Dirt of another,  
 (But), himself he reaps what he sows.  
 He gets not Peace here, nor Refuge Hereafter,  
 And in the Yama's abode, he is wasted away. [1]  
 Fruitless<sup>1</sup> is the life of a slanderer :  
 Here, he can mount not (to the State of Bliss), by any device,  
 And Hereafter gets no Refuge. [1-Pause]  
 But, such is the innate nature of the slanderers :  
 So, what can the wretched one do ?  
 So utterly ruined is he that no one offers him refuge :  
 To whom shall he then go to cry out his woes ? [2]  
 The slanderer is redeemed nowhere, for such is the Will of the Lord,  
 And, the more he slanders the Saints, the more do the Saints gather Peace. [3]  
 For, Thy Saints, O Lord, seek Thy Refuge,  
 And Thou art the Protector of the Saints.  
 Says Nānak : "The Saints are Saved by the Lord,  
 While the slanderers are Drowned in the Deep." [4-2-41]

Āsā M. 5

He who washes himself from without, but remains Impure in mind,  
 He loses both here and Hereafter<sup>2</sup>.  
 Here, he is infected by Lust, Wrath and Infatuation,  
 And, Hereafter, he Cries and Wails. [1]  
 This is not the way of Devotion to the Lord.  
 As by beating the snake-hole, the snake dies not,  
 So, also by beating at the ears of the (spiritually) deaf : for he has (no ears for) the Lord's Name.  
 He seems to abandon the ways of Māyā,  
 But knows not the Essence of Devotion. [1-Pause]  
 He may discourse upon the Vedas and Shastras,  
 But knows not the Essence of (True) Yoga. [2]  
 As a false coin<sup>3</sup> rings false when tested on the jeweller's touchstone :  
 So does our Lord, the Inner-knower, Know us all.  
 Then, how are we to hide our shame from Him ? [3]  
 Through Falsehood and Deceit<sup>4</sup>, this foundationless man passes away in a moment.  
 Yea, Truth it is that Nānak speaks :  
 (So), Realise it within thee, and gather it in thy heart. [4-3-42]

1. अहिला : (Sans. अफला), fruitless ; vain.
2. ਦੁਇ ਠਹੁਰ : lit. both places.
3. ਦਬੂਆ : (Marwari : Pice), coin.
4. ਥੋਰਿ : (Sans. ਥੱਕ), to catch, trap.

## Āsā M. 5

When one makes an effort, and makes Pure his Mind,  
 He dances the Dance of Selflessness.  
 Overwhelms he the five passions,  
 And in his Mind is Enshrined the One Absolute Lord. [1]  
 Thus does Thy man, O Lord, Dance, and Sing Thy Praise,  
 (Thus does) he play upon the rebeck, the tambourine, the cymbals and the ankle-bells ;  
 And thus does he Hear Thy Unstruck Melody. [1-Pause]  
 First, instructs he his own mind,  
 And then alone asks another to follow.  
 And Contemplates he the Lord's Name in his heart,  
 And (then) recites he it to the others. [2]  
 He keeps company with the Holy, and Washes their Feet,  
 And applies the Dust of their Feet to his body.  
 And Surrenders he his body and Mind to the Guru,  
 And gathers he the priceless Truth (of God). [3]  
 Whoever hears him and beholds him with Faith,  
 Ceases his Pain of birth and death.  
 Yea, he who dances this-wise, overcomes Hell :  
 And he, Nānak, by the Guru's Grace, is ever Awake (to the Lord). [4-4-43]

## Āsā M. 5

A low sweepress becomes a Brahmin-woman :  
 From an untouchable, she becomes the pure one, the best.  
 And the Fire<sup>1</sup> (of Desire) that is satiated not even if fed with (the joy of) the heavens and the under-  
 worlds, is consumed of itself. [1]  
 Now the pet-cat (of the mind) is instructed in another way, and dreads she the sight of the mouse  
 (of Craving).  
 And, by the Guru's Grace, the Tiger (of Ego) is given into the power of the Goat<sup>2</sup> (of Discrimination),  
 and the Bitch (of Hunger) now eats the grass<sup>3</sup> (of Peace). [1-Pause]  
 Without pillars (of Hope and Desire) is the (body's) roof supported now, and the homeless (senses)  
 have found a Home.  
 Without a setter is the Jewel (of the Mind) set, O, how wonderful in it shines the precious stone (of the  
 Lord's Name) ! [2]  
 The Plaintiff's plaint reaches not (the Lord) through a howl, but in silence is the Justice obtained.  
 And one on the precious carpets is to him like a corpse, then, how can his eyes overawe (the Devotee) ?  
 [3] P. 382  
 He who claims 'I know', he knows not, for he knows not the Knower.  
 Says Nānak : "I have Tasted the Nectar from the Guru, and as I relish it, I flower (into Eternity).  
 [4-5-44]

## Āsā M. 5

My God has cut off the Fetters of my Demerits,  
 Yea, He has done as is His innate Nature.  
 And, He has been Merciful to me like father and mother,  
 And has given sustenance to me, his child. [1]  
 The Guru-God Protects His Devotees,  
 And so has He Saved me from the Sea of Existence with His Eye of Grace. [1-Pause]  
 Dwelling on whom we escape from the Yama's noose,  
 And attain Peace both here and Hereafter :  
 Utter thou Him ever, O my tongue, and Sing ever His Praise. [2]

1. ਲਹਰ : (From Arabic 'ਲਹڑ'), flame of fire.

2. ਅਜ : (Sans. अज) : he-goat.

3. ਤਿਨਹਿ (Sans. तृण) : grass.

Through Loving Adoration, I Attained to the highest State of Bliss,  
And in the Society of the Holy, I shed all my Pain.  
Neither I am worn off, nor do I die, nor fear,  
For the Immaculate Name of the Lord have I gathered. [3]  
And when my life ends, the Lord is my only Support :  
For, He Protects me both here and Hereafter.  
Yea, He is my life-breath, my Beloved Treasure.  
Says Nānak : "I am ever a Sacrifice unto Him." [4-6-45]

Āsā M. 5

When Thou art my Master, then who is there to fear ?  
Without Thee, who else shall I Praise ?  
If Thou art (mine), I am Fulfilled,  
For, there is no one other than Thee. [1]  
O friend, I have seen the world : it is like poison.  
O Thou, my Saviour Lord, protect me, for, I lean on Thy Name. [1-Pause]  
Thou Knowest the inmost state of my mind,  
So, why shall I go to tell of it to another ?  
Without Thy Name, the whole world behaves like mad,  
And only on receiving Thy Name, it gathers Peace. [2]  
Whom shall we go to ? What shall we tell another ?  
For, whatever I have to say, I say it only to Thee.  
All that happens is in Thy Will,  
So ever and forever more, I lean on Thy Support. [3]  
If Thou Blessest me with Glory, it is Thy Glory.  
For, I Contemplate here and there no one but Thee alone.  
Says Nānak : "O Eternally Bliss-giving Lord,  
My only Mainstay is Thy Name." [4-7-46]

Āsā M. 5

Nectar-sweet is Thy Name, O Master,  
And its Relish I, the Lord's Servant, have Relished.  
And the fearful load of Sins, accumulated birth after birth, has vanished,  
And also the Doubt and my Attachment to the Other. [1]  
I live, O Dear, by seeing Thy Vision :  
Hearing Thy Word, O True Guru, my body and Mind are cooled. [1-Pause]  
In Thy Mercy did I join the Society of the Holy :  
Yea, this is the Deed Thou didst in Thy Mercy.  
And I cling tenaciously to Thy Feet, O Lord,  
And with ease is the Poison of Māyā (within) neutralised. [2]  
Thy Name is the Treasure of Peace, O Master :  
This is the Eternal Mantram I Receive from Thee.  
And, by Thy Grace I attain to the Guru,  
And my inner Fire is quenched<sup>1</sup>. [3]  
Blessed is the human birth,  
Through which I Attain to the Union of my Lord.  
Blessed in the Kali age is the Lord's Praise in the Society of the Saints :  
(Yea, Blessed is the time) when one's Mind<sup>2</sup> leans on the Lord's Name. [4-8-47]

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Āsā M. 5

All that happens is eternally fixed in accordance with Thy Law,  
So, what other wisdom does one need to have ?  
Of His child the Lord Forgives all Errors :  
Yea, He the Transcendent Lord, who is the Builder of our Destiny. [1]

1. ਬਰ੍ਹ ਗੀਓ = ਬਲ ਖਿਓ, was burnt down.

2. Lit. heart.

My True Guru, Ever-compassionate, has Protected me, the meek one.  
 And curing me of my Ailment, Blest me with immense Bliss,  
 And, now, my mouth sucks-in the Nectar-Name (of God). [1-Pause]  
 Myriads of my Sins He has washed off.  
 My Bonds are loosed and I am Emancipated.  
 Yea, of the Blind and Dreadful Well (of Evil) He pulls me out by the Hand [2]  
 And, I become fear-free, and effaced is all my dread,  
 For, the Saviour Saves me in His Mercy.  
 Such is Thy Munificence, O Lord, that I am ever Fulfilled. [3]  
 The Lord, the Treasure of Virtue, my Master, my Mind has met,  
 And as I surrender to Him, I am in Bliss. [4-9-48]

Āsā M. 5

When I forget Thee, the whole world becomes my enemy,  
 And, when I cherish Thee, then serve me they all.  
 I can think not of another but of Thee,  
 O Thou True, Unknowable and Inscrutable One. [1]  
 When I cherish Thee, Thou art ever Compassionate to me,  
 Then, what fear have I of the creaturely beings ?  
 Whom shall we call good or bad, O Lord,  
 When all belong to Thee ! [1-Pause]  
 Thou art my Mainstay, Thou my Support,  
 Thou Protectest me with Thy Hands,  
 And he on whom is Thy Grace,  
 Him no one can slander<sup>1</sup>. [2]  
 That alone is Gladness, that alone is Greatness, which Pleases Thee. O Lord,  
 (For), Thou alone art Wise and Ever-compassionate.  
 And, Receiving Thy Name, I revel in it. [3]  
 Before Thee alone is my Prayer, O God,  
 For my body and soul are Thine.  
 Says Nānak : "All is Thy Glory, O Lord.  
 Else, what am I ? Who knows my name ?" [4-10-49]

Āsā M. 5

Be Thou Merciful, O Lord, the Inner-knower of all,  
 That through the Grace of the Saint, I Attain to Thee.  
 And, Thy Door is opened unto me that I See Thee :  
 And am cast not again into the womb. [1]  
 When I meet with Thee, my Love, all my Pain is stilled,  
 And, I Swim Across in the company of him  
 Who cherishes Thee, my Lord, in his heart. [1-Pause]  
 This world is like the Sea of Fire, a great wasteland,  
 In which one lives now in joy, now in pain.  
 In it the mind is made Pure (only) by meeting with the True Guru,  
 When the tongue Utters the Nectar-Name of the Lord. [2]  
 Man hugs his body and riches :  
 Such is the subtle Bond (of Māyā).  
 (But), by the Guru's Grace, one is Delivered of (this) Bondage,  
 When one Contemplates the Lord's Name. [3]  
 My Saviour Lord has Protected all on whom was His Grace.  
 Says Nānak : "O Lord, my body and life are Thine,  
 And I am forever a Sacrifice unto Thee." [4-11-50]

1. ਬਿਪ ਨ ਕੋਊ ਭਾਖੇ (ਬਿਪ ਨ ਕੋਊ ਬਾਖ) : *lit.* no one calls him a ਬਿਪ (slandorous slang for a Brahmin).

## Āsā M. 5

You have awakened out of your slumber of impious Attachment,  
 O, who has been so compassionate to you ?  
 Now, Māyā, the great enticer, affects you not,  
 O, where have you shed your indolence ? [1-Pause]  
 Lust and Wrath and Ego—how treacherous are they :  
 O, which way did you find your deliverance from these ?  
 For, they've cheated and robbed the great beings, and angels and demons and all men who move within  
 the Three Modes. [1]  
 This jungle-fire<sup>1</sup> has burnt down all that was green.  
 And rare is the one that is saved and sprouts."  
 "Powerful is the Lord and I can describe Him not,  
 Yea, His (whole) Praise one cannot utter. [2]  
 Abiding in the store-house of Collyrium, I turned not black,  
 And, my Colour<sup>2</sup> remained Pure and Immaculate.  
 And the great *Mantram* of the Guru I cherished in the heard,  
 And (through it) heard the Mysterious Name of the Lord. [3]  
 The Lord looked upon me with His Eye of Grace,  
 And I clung to His Feet."  
 Says Nānak : "Through His Loving Adoration, I Attained Bliss in the Society of the Saints,  
 And Merged I in my Lord, the God." [4-12-51]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

## Āsā M. 5

"How pretty you look in your flaming-red<sup>3</sup> gown, O Bride,  
 And, the Lord is Pleased with you and His Heart is Bewitched. [1]  
 O dear, how did you bathe yourself in beauty,  
 O, how were you Imbued with the colour of the Lāllā-flower ? [1-Pause]  
 You are in utter bloom : Eternal is your Groom,  
 Yea, the Lord Abides in your Home and your Destiny is Glorious. [2]  
 Virtuous are you, the first amongst women,  
 Yea, you are the Beloved of the Master, endowed with the highest Wisdom." [3]  
 "When my Lord Loved me, I became beauteous.  
 And then, O Nānak, I was Blest by His Eye of Grace. [4]  
 Listen you, O my mate, this is the only effort I made.  
 And, then, my Lord and Master Bedecked me Himself with Beauty." [1-2nd Pause-1-52]

## Āsā M. 5

When I am rid of the intense Pain (of Sin),  
 Then, from the Lord's Presence issues forth the Instruction (of His Name). [1]  
 Gone is my pride, O my friends, my mates,  
 My Doubt is stilled, and the Guru has United<sup>4</sup> me with the Beloved. [1-Pause]  
 Near, so near, is then the cosy Couch of my Lord,  
 That no more do I lean on the support of another. [2]  
 Within the Temple (of my Mind) is lighted the Light of the Word,  
 Where Plays (with me) the Lord in utter Joy. [3]  
 How fortunate am I, O Nānak, that my Love has entered my Home,  
 And I am wedded to my Eternal Groom. [4-2-53]

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1. ਦਾਵਾ ਅਗਨੀ : (Sans. दावाग्नि) : a forest conflagration.
  2. ਬਰਨੁ : (Sans. वर्णः), colour, hue.
  3. Red is considered in India to be the auspicious colour of the bride's wardrobe.
  4. ਮੇਰੀ (ਮੇਰੀ) : ਮੇਰੀ ।

To the Lord's True Name is the inmost Mind Attuned,  
And I meet the people (of the world) only on the outskirts<sup>1</sup> (of my Soul). [1]  
Outwardly, I keep on good terms with all,  
But, inwardly, I remain Detached, like the lotus in a muddy pool. [1-Pause]  
By word of mouth, I converse with all,  
But my Soul I keep in the custody of my Lord. [2]  
Terrible though in looks I seem,  
But, my Mind is humble like the Dust under the feet of men. [3]  
Nānak, the Lord's Servant, has Attained to the Perfect Guru,  
And within and without, he Sees but the One alone. [4-3-54]

Āsā M. 5

The spark of youth makes man revel in joy,  
But, without the Lord's Name, he but mingles with dust. [1]  
Over his ears wave the black tresses, and draped he is in fine raiments,  
And cosy is his couch, and his mind is puffed up with Ego. [1-Pause]  
He rides the elephants and over his head waves the canopy of gold,  
But, without Devotion to the Lord, he is buried in dust. [2]  
He keeps a harem, of exquisite charm is whose beauty,  
But, without the Lord's Essence, insipid<sup>2</sup> are all other tastes. [3]  
The deceitful Māyā is vain as poison, O Nānak,  
So surrender thou to thy Compassionate Lord and Master. [4-4-55]

Āsā M. 5

(The Assembly of the Saints) is a Garden, in which are the shady Trees of immense girth,  
And they yield the Fruit of the Lord's Nectar-Name. [1]  
O Wise one, contemplate this wise,  
That you mount to the State of *Nirvān*.  
All around are the pools of poison, but within the Garden is the Lord's Nectar. [1-Pause]  
There is but one Gardener who tends the plants,  
And Takes He care of every Branch and very Leaf. [2]  
All kinds of Trees are brought and implanted there :  
And all of them Blossom forth ; yea, none is without the Fruit. [3]  
He who Receives the Nectar-fruit of the Lord's Name from the Guru,  
That Devotee, O Nānak, forever Crosses the (Sea of) Māyā. [4-5-56]

Āsā M. 5

All joys of royalty, I receive from Thy Name, O Lord !  
Yea., when I Sing Thy Praise, I attain to Yoga. [1]  
When I seek Thy Refuge, I am ever in Peace,  
And, by the Guru's Grace, torn is my Veil of Doubt. [1-Pause]  
Knowing the Lord's Will, I revel in Joy,  
And Serving the True Guru, I Attain to final Beatitude<sup>3</sup>. [2]  
He who Knows Thee is Approved both as an ascetic and a householder :  
Yea, he who is Imbued with Thy Name forever abides in *Nirvān*. [3]  
Says Nānak, "He who has gathered the Treasure of the Lord's Name,  
Brimful is his Soul<sup>4</sup> (with the Supreme Bliss)." [4-6-57]

1. ਠਾਠਾ ਬਾਗ਼ : *lit.* the splendour (ਠਾਠ) of clothes (ਬਾਗ਼) : *i. e.* outer show.

2. ਫਿਰ ਰੀਆ (ਫਿਰੇ, ਫਿਕ) : tasteless, insipid.

3. ਮਹਾ ਨਿਰਭਾਣੇ (ਮਹਾ ਨਿਰਭਾਣੇ) : *Pari-Nirvān* ; complete or final deliverance ; total extinction of individuality (according to Buddhists).

4. *Lit.* treasure.

Āsā M. 5

Abiding at the holy places, men are torn by Ego :  
 And when I see the Pundits, they too are swept off by Māyā. [1]  
 Show me, O friend, that Blissful Abode,  
 Where they Sing ever the Praise of the Lord alone. [1-Pause]  
 The Shastras and the Vedas dilate upon sin and virtue,  
 And (contemplating them), one shuttles between Heaven and Hell, birth and death. [2]  
 In the household; one is torn by Care or Ego,  
 And the more one goes the Way of Works, the more is one involved. [3]  
 Through the Lord's Grace is one's mind under one's sway,  
 And, through Guru's Word, One Swims across the Sea of Māyā. [4]  
 If we Sing the Lord's Praise in the Society of the Saints,  
 We mount forsooth to the State (of Supreme Bliss). [1-2nd Pause-7-58]

Āsā M. 5

Within my Home is Gladness : Gladness too is outside my Home,  
 For, I have Dwelt upon the Lord, and so all my Woes are past. [1]  
 I am in utter Peace if Thou, my Lor: comest into my thought,  
 (But), he alone Contemplates Thy Name with whom Thou art Pleased. [1-Pause]  
 Dwelling on Thy Name, my body and Mind are composed :  
 Yea, uttering the Lord's Name, destroyed is the House of Pain. [2]  
 He who Knows the Lord's Will, is Approved,  
 Yea, the True Word is the Insignia (of the Lord's Will). [3]  
 Says Nānak : "The Perfect Guru has embedded in me the Lord's Name,  
 "And my Mind is filled with Gladness." [4-8-59]

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Āsā M. 5

Wherever Thou Takest me, thither I go.  
 And whatever Thou Givest, in that is my Peace. [1]  
 I am for ever a Worshipper of Thee, O my Lord and Master,  
 Yea, by Thy Grace, is my Mind Fulfilled. [1-Pause]  
 I wear and eat what Comes from Thee,  
 I Cherish Thee alone, body and mind.  
 O Lord, in Thy Grace May I pass<sup>1</sup> my life in Peace, [2]  
 And I look upon no one as Thy equal<sup>2</sup>. [3]  
 Says Nānak : "Forever do I Dewell thus upon Thee, O Lord,  
 And I am Redeemed, clinging to the Feet of the Saints." [4-9-60]

Āsā M. 5

Cherish your Lord downsitteing, upstanding and in sleep,  
 And also as you walk along. [1]  
 Hear with your ears the Elysian Gospel of the Lord,  
 Hearing which your Mind is in Bliss and all your woes and sorrows depart. [1-Pause]  
 In work, on the way, at the sea-shore, Dwell only on the One Name of God,  
 And Taste thus the Lord's Nectar, by the Guru's Grace. [2]  
 Night and day, Sing the Praises of the Lord,  
 And then you go not the way of Death. [3]  
 Forever through him, who forsakes not the Lord,  
 Are we Redeemed, O Nānak, if we cling to his Feet. [4-10-61]

1. दलवाई (बलवाई) : to pass.

2. लगे (लगे) : (of Malwai dialect), equal to.

Āsā M. 5

Contemplating the Lord, one abide ever in Bliss,  
And one is Emancipated<sup>1</sup>, and ceases all one's Pain. [1]  
Praise you the Lord and Revel in Joy,  
Yea, be reconciled ever to the Eternal God. [1-Pause]  
And, practise ever the True Word of the Guru,  
And sit tranquil in your home and so Attain to your Lord. [2]  
Cherish not Evil in the mind for another,  
And then, O friend and brother, you come never to Grief. [3]  
The Lord's Name is the *Tantra* and *Mantra*<sup>2</sup> that I received from the Guru,  
And this is the only Pleasure that I know of. [4-11-62]

Āsā M. 5

The wretched one whom no one knows,  
Contemplating the Lord's Name he is acknowledged all over. [1]  
I seek Thee, O God, Bless me with Thy Vision !  
For, who it is who was Saved not through Service of Thee ? [-Pause]  
He whose nearness no one seeks,  
His Feet the whole world washes (if he is Attuned to the Lord's Name). [2]  
The man who is of no avail to anyone,  
If the Saint be in Grace upon him, his name is cherished by all. [3]  
In the assembly of the Holy, the Mind Awakens from its Slumber,  
And then, Nānak, the Lord seems sweet to us. [4-11-63]

Āsā M. 5

I see with my eyes no one but the One Lord,  
And I cherish ever the Lord's Name (in the Mind). [1]  
I Sing the Praises of the All-pervading He,  
Yea, by the Saint's Grace, in the Society of the Holy,  
I Contemplate ever the Lord's Name. [1-Pause]  
On whose Thread is the whole universe strung,  
He, the Lord, Pervades all hearts. [2]  
He Creates and Destroys all in a moment,  
But Remains He Himself, without attributes, detached from all. [3]  
He, the Inner-knower, is the Doer and the Cause,  
Yea, ever in Bliss is the Nānak's Lord. [4-13-64]

Āsā M. 5

No more for me are the wanderings through myriads of births,  
And I have won the Game of this precious life without a loss. [1]  
My Sins are washed off, and gone are my Sorrow and Pain,  
Yea, Pure have I become, becoming the Dust under the Saints' Feet. [1-Pause]  
The Lord's Saints have the power to Save all,  
But meet they him in whose Lot it is so Writ by God. [2]  
And in their Mind is Bliss, Blest by the *Mantram* of the Guru,  
Yea, quenched is their Thirst, and moveless becomes their Mind. [3]

1. बल्लिभान् : (Sans. कल्याण) ; lit. good fortune ; happiness.

2. Certain charms (tantras) and spells or formulas (mantras) held auspicious and sacred for the attainment of the desired objective. In the Sikh credo, besides the Lord's Name, one must not put faith in *tantra*, *mantra*, or *yantra*.



The Precious Name is for me to possess all the nine treasures and the eighteen miraculous powers<sup>1</sup>.  
Nānak : through the Guru, Awakened is my mind. [4-14-65]

Āsā M. 5

Quenched is thy Thirst, dispelled is thy Ignorance, thy Darkness,  
And myriads of thy Sins are obliterated, by the Service of the Saints. [1]  
Bliss, Poise and utter Gladness are thine.  
Through the Service of the Guru the Mind becomes Pure,  
And one hearkens to the Lord's Name. [1-Pause]  
Ended are the the stubborn presumptions of the mind,  
And the Lord's Will then seems sweet to thee. [2]  
Then thou lovest the Feet of the Lord,  
And Sins of myriads of thy births are washed off. [3]  
And thy precious human birth then yields the Fruit (of Fulfilment).  
Says Nānak : "Then is the Mercy of the Lord on Thee." [4-15-66]

Āsā M. 5

Cherish thou the True Guru ever in thy Mind,  
And sweep the Dust of the Guru's Feet with thy beauteous hair. [1]  
Awake, arise, O mind,  
For without the Lord, nothing is of avail to thee.  
False is the fascination (of Māyā), false is the expanse of the world : [1-Pause]  
So, Love and Revel in the Word of the Guru,  
And the Lord will be Merciful to Thee, and thy Pain will end. [2]  
Besides the Guru's, there is no other place to go to,  
Yea, the Guru is the Giver : the Guru who Blesses with the Lord's Name. [3]  
The Guru is himself the Transcendent Lord, the Supreme God,  
So contemplate thou the Guru forever and forever more. [4-16-67]

Āsā M. 5

Himself is He the Tree ; Himself its Offshoots,  
Himself is He the Protector of His own Farm. [1]  
See wherever one may, one finds no one but Lord the God.  
Yea, He the One Prevades all hearts, through and through. [1-Pause]  
Himself is He the sun, Himself the expanse of rays :  
Himself is He the Subtle, Himself is He in Form. [2]  
'The Absolute' and 'the Related' are but His names,  
But, in Him, both converge on a single point. [3]  
Nānak : Meeting with the Guru, one is rid of one's Doubt and Fear,  
And one Sees with one's Eyes the Lord, whose form is Bliss. [4-17-68]

Āsā M. 5

I know not a contrivance, nor dexterity,  
I (know and) utter but Thy One Name ever, O God. [1]  
I am without Merit, O Lord, I have no Virtue,  
And (I Know) Thee to be the only Doer and the Cause. [1-Pause]  
Ignorant, doltish, unwise, and thoughtless am I :  
Now, Thy Name is my Mind's only hope. [2]

1. The nine treasures are : gold and silver ; jewels ; precious raiments and delicious foods ; skill in arms ; trading in cloth and grains ; trading in gold ; trading in pearls and corals ; accomplishment in fine arts like music ; and vigour and splendour.

महापद्मश्च पद्मश्च शंखोमकरकच्छपी । मुकुन्दकुन्दनीलाश्च खर्वरं निघयो नव ॥

The eighteen miracles are : *Anima* (to assume another's form) ; *Mahima* (to expand one's body) ; *Laghima* (to reduce one's body) ; *Garima* (to become of heavier weight) ; *Prapati* (attainment of desire) ; *Parkamya* (to know another's mind) ; *Ishita* (to make others follow one's will) ; *Vashita* (to be able to control others) ; *Anurami* (control over thirst and hunger) ; *Dur-Sharvana* (power to hear distant sounds) ; *Dur-Darshan* (power to see distant vision) ; *Manovega* (to fly at the speed of thought) ; *Kamrupa* (to assume the desired form) ; *Parkaya Parvesh* (to enter into another's body) ; *Swechham-Mirtyu* (to die at will) ; *Sur-Kirya* (to make merry with gods) ; *Samkalpa-Siddhi* (fulfilment of all of one's desires) *Apratihata Gati* (to go anywhere without obstruction).

I have practised not Meditation, nor Austerity, nor Self-control, nor Righteous deeds,  
But I have cherished in the Mind Thy One Name, O Lord. [3]  
I know not a thing, for little is my wisdom,  
Nānak Prays Thee : "O God, (Save me, for) I lean on Thee." [4-18-69]

Āsā M. 5

My Rosary has but two beads—the One Lord, and the One Lord again.  
And telling these, the Lord Becomes Merciful to me. [1]  
I pray to Thee, "O my True Guide,  
Be Merciful to me, and keep me in Thy Refuge,  
That I ever Dwell on Thy Name." [1-Pause]  
He who tells the Lord's rosary in the heart,  
Overcomes the Pain of birth and death. [2]  
He who cherishes Him in the heart and utters Him with the tongue,  
Never wavers here or Hereafter. [3]  
Nānak : he who is Imbued with the Lord's Name,  
Him accompanies the Lord's Rosary into the Yond. [4-19-70]

Āsā M. 5

He to whom Belong all things, to Him Belong thou,  
And, then, Impurity contaminates<sup>1</sup> thee not. [1]  
Yea, the Lord's Servant is forever Redeemed,  
For, whatever the Lord Does, he is Pleased with it,  
And, Pure and Immaculate is his Way. [1-Pause]  
He who forsakes all, seeks the Lord's Refuge,  
Him Māyā contaminates not. [2]  
He whose Mind treasures nothing but the Lord's Name,  
For him, there is no care, not even in dream. [3]  
Says Nānak : "I have Attained to the Perfect Lord :  
And my Doubt and Infatuation are effaced." [4-20-71]

Āsā M. 5

When He, my Master, is Pleased with me,  
Then how can Sorrow or Doubt come near unto me ? [1]  
I live, hearing of Thy Glory, O Lord,  
Save me, the Meritless one, in Thy Mercy, O God, [1-Pause]  
That I forsake all my Cares and my Sorrows end.  
Yea, Contemplating the *Mantram* of the Guru, I gather the Fruit (of the Lord's Name). [2]  
True is He, True is He alone,  
Contemplate thou Him, therefore, and wear Him in thy heart<sup>2</sup>. [3]  
Says Nānak : "What better Deed has he to do,  
In whose Mind Abides the Lord's Name." [4-21-72]

Āsā M. 5

By Lust, Wrath and Ego men are wasted away.  
But, Meditating on the Lord, the Lord's Servants are Redeemed. [1]  
Intoxicated by the Wine of the Great Illusion, one remains Asleep,  
But, the Devotees are Awake, Inebriated with the Contemplation of the Lord. [1-Pause]  
Attachment and Doubt make men wander through myriads of births,  
But the Devotee who contemplates the Lord's Feet, becomes eternal. [2]  
They who cling to the bondage of possessions, shut themselves up in the blind well,  
But the Saints are Emancipated, for they know the Lord to be near. [3]  
Says Nānak : "He who surrenders to the Lord,  
Attains Peace here and Deliverance Hereafter." [4-22-73]

1. छु (Sans. क्षिप), to stain, pollute, defile, contaminate.

2. Lit. neck.

## Āsā M. 5

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I am but Thy fish, O Lord, Thou art like the wave :  
 Yea, Thou art my Master, I wait at Thy Gate [1]  
 Thou art my Creator, I am but Thy Servant,  
 And, I seek the Refuge of Thee, the Lord of Immense Merit. [1-Pause]  
 Thou art my life, Thou my Mainstay, O Lord,  
 Seeing Thee, (my sun), flowers the Lotus (of my heart). [2]  
 Thou art my Honour, my Ground for assurance ; through Thee is my Deliverance ;  
 Yea, Thou art All-powerful : Thou alone art my Power. [3]  
 Nānak contemplates Thy Name, the Treasure of virtue, ever,  
 And prays he to no one but Thee, the Sublime Master. [4-23-74]

## Āsā M. 5

One practises falsehood, if one grieves in pain,  
 And then laughs he and then cries again. [1]  
 In the home of one is death, in another's they sing.  
 Wailing is the lot of one : laughter is of another. [1-Pause]  
 And so from a child, one grows old,  
 But mounts not he (to his God) and<sup>2</sup> so regrets in the end. [1]  
 The whole world works within the three Modes.  
 And from Hell one passes to Heaven and is back again to the world. [3]  
 Says Nānak : "He who is dedicated to the Lord's Name,  
 Blessed is his life and Approved is his birth." [4-24-75]

## Āsā M. 5

I kept Asleep and knew not the news of the Lord,  
 And when the day (of death) broke, then I grieved. [1]  
 The Love of my Beloved Lord brings spontaneous to my Mind the Song of Joy :  
 Yea, there is longing in me for the Master : Why be slothful unto Him ? [1-Pause]  
 The Lord puts His Nectar in the cup of my hands,  
 But it is spilled by me on to the ground<sup>1</sup>. [2]  
 I am laden with Desire and Lust and Ego,  
 Lo, how can I blame my Creator-Lord (for my Sorrows) ? [3]  
 Nānak : In the Assembly of the Holy is the Darkness of Doubt dispelled,  
 And we are United with the Creator-Lord. [4-25-76]

## Āsā M. 5

Since I long for the Lotus-feet of the Lord,  
 The poor Couriers of the Yama have hastened away from me. [1]  
 When I cherish Thee, O Lord, it is through Thy Grace.  
 Yea, when I contemplate Thy Name, all my Pain is destroyed. [1-Pause]  
 (The Yama) gives pain to the others,  
 But, Thy Servants he comes not near. [2]  
 My Mind longs to See Thy Vision, O God,  
 And, so, in Equipoise and Bliss do I live Detached. [3]  
 Hear Thou the Prayer of Nānak, O Lord,  
 And Bless him only with Thy Blessed Name. [4-26-77]

## Āsā M. 5

Satiated is my Mind ; past are my involvements :  
 For, my Master has become Merciful to me. [1]  
 Blessed am I through the Saint's Grace,  
 And I Meet with the Fear-free Lord<sup>2</sup>, who has every thing in His Power. [1-Pause]  
 The compassionate Saint embedded the Lord's Name in my heart,  
 And, lo, the wild Craving within me is stilled. [2]

1. The idea is that God blesses us with human birth as an act of Grace, and we let it be wasted away.

2. यमी (यमी) : (Sindhi), master.

My Master is now Merciful to me,  
For, my Fire is quenched and my Mind is tranquilised. [3]  
My Search is over : my Mind is Merged in Poise,  
And, I have been Blest with the Treasure of the Lord's Name. [4-27-78]

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Āsā M. 5

He whose Mind is pleased with the Lord,  
Is satiated with the Perfect Food (of the Lord's Name).  
The Lord's Devotees lack in nothing,  
And they ever have enough to expend, enjoy and give away. [1-Pause]  
He whose King is the Fathomless Master,  
How can a mere man stand upto him ? [2]  
He whom Serve the eighteen miraculous powers,  
Repair thou to His Feet (at least) for a moment. [3]  
He on whom is Thy Mercy, O Lord,  
He, says Nānak, lacks in nothing. [4-28-79]

Āsā M. 5

When I Dwell upon my True Guru,  
I attain to utter Bliss. [1]  
All my Accounts are effaced ; dispelled is my Doubt :  
And, Imbued with the Lord's Name, I become a man of Destiny. [1-Pause]  
When I cherish in my Mind my Lord and Master,  
Then stilled forever is all my fear. [2]  
When I seek the Refuge of my Lord, the God,  
Then all my Desires are fulfilled. [3]  
Seeing this miracle, comforted is my mind :  
So, Nānak leans on no one but the One Lord. [4-29-80]

Āsā M. 5

Night and day, the mouse (of Time) plucks at the string (of one's life) ;  
And, though fallen into the well (of the Lord), one eats still the sweet (of Māyā)<sup>2</sup> : [1]  
And, worrying endlessly, passes he the night (of his life) ;  
And thinks he of the endless procession of Illusion and contemplates he never the Lord of the  
earth. [1-Pause]  
In the (passing) shade of the tree, he builds his eternal abode ;  
He is in the grip of Time, and the Power of (Māyā) incessantly aims at him. [2]  
The shore of sand is being washed away by the waves,  
But he the fool thinks : immovable is his abode. [3]  
I contemplate the Lord in the assembly of the Holy,  
And live I, Singing ever the Lord's Praise. [4-30-81]

Āsā M. 5, Dotukās

(O my body), with the Soul<sup>3</sup> is all your sport :  
Yea, it is through the Soul that I am joined to you.  
With it, you are sought-after by all ;  
But, without it, no one would like to clothe oneself in flesh<sup>4</sup>. [1]  
If the Soul be detached from you, wherein would you be contained ?  
For, then, you would be like a deserted bride, without the Groom. [1-Pause]

1. पत्नी (पत्नी) : (Sindhi), master.

2. The reference here is to an old story in which a man went into a well holding on to a string tied to a tree on which was also perched a honey comb dripping drops of honey which fell all along the string. A mouse surreptitiously tore at the string, but the man knew it not, for he was busy sucking the sweet honey with which the string was dripping.

3. Lit. with that one i.e., the Soul.

4. Lit. look at thy face.

With it, you are the mistress of the house  
And become manifest in the world.  
With it, you are ever in Bloom,  
But, Without it, you are but reduced to the dust. [2]  
With it is all your Honour, your Glory,  
And, through it is your relation with the world.  
With it, you are well-arranged and established ;  
But, without it, you become but dust. [3]  
Your Soul is in itself contained, and is neither born, nor dies,  
And works as is the Will of the Lord.  
Nānak : the Lord having Joined both then Separates them, (and Separating), Establishes them (again).  
Yea, He alone Knows the Mystery of His Self. [4-31-82]

Āsā M. 5

He, the Lord, is Deathless, so I fear not death.  
As He is Destroyed not, So I fear not destruction.  
Neither he is Poor, nor am I Hungry.  
Neither he is in Woe, nor am I in Misery. [1]  
There is no other Destroyer but He,  
The Blessed One, who Blesses us all with life. [1-Pause]  
Neither He is Bound, nor am I in Bondage.  
Neither He has the Toil, nor am I bound to Struggle.  
As He is Spotless, so am I Spot-free.  
As He is in Bliss, so am I in Ecstasy. [2]  
As He is worn not by Care, so am I not in Pain.  
As He is Stained not, so am I free of Stain.  
Neither He is Hungry, nor do I have Craving.  
As He is Immaculate, so is cast my being.<sup>1</sup> [3]  
O no, I am but nothing—He is all-in-all, He the One,  
Before and after is He, and He alone.  
Nānak : by the Guru's Grace, are my Doubts and Errors gone :  
And He and I, Meeting together, have become one. [4-32-83]

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Āsā M. 5

Render thou His Service in many ways,  
And surrender thy possessions and life and Soul (to thy Lord).  
Serve ever thy Guru, forsaking thy ego,  
And, in a myriad ways, be a Sacrifice (to thy Master). [1]  
She alone is the True Bride who is pleasing to the Lord :  
And, in her company do I seek to meet with my Love. [1-Pause]  
I would be the water-carrier of the Slaves of His Slaves,  
Yea, I'd cherish in my Soul the Dust of their Feet.  
When I am fortunate, I attain their Society,  
And the Lord, in His Love, then Meets me. [2]  
And then I surrender to Him all ritual—meditation, austerity and religious observances,  
And the way of works and the set code of conduct, I offer to His Fire.  
And I forsake my Ego and Desire and become the Dust under the Saints' Feet,  
And, then, in their Holy Society, I See my Lord with my own Eyes. [3]  
And I Contemplate Him with every twinkle of the eye,  
And, thus do I Serve Him, night and day.  
And then in Mercy is my Lord, the Supporter of the earth,  
And as I join the Society of the Saints, He forgives my Sins. [4-33-84]

1. ਤਾ ਹਮ ਜਚਨਾ (ਤਾ ਹਮ ਜਚਨਾ) : Lit. So do I correspond to Him.

## sāA M. 5

In the Love of God is Eternal Bliss.  
 In the Love of God, Pain touches one not.  
 In the Love of God, the Dirt of Ego is cleansed.  
 In the Love of God, one becomes Pure forever. [1]  
 Hear ye friends, such Love and Affection for the Lord  
 Is forever the Support of every life and every heart. [1-Pause]  
 In the Love of God are obtained all Treasures.  
 In the Love of God, one Cherishes the Immaculate Name.  
 In the Love of God is eternal Glory.  
 In the Love of God all one's Cares are effaced. [2]  
 In the Love of God, one crosses the Sea of Fear.  
 In the Love of God, one fears not the Yama.  
 In the Love of God, all are Redeemed.  
 Yea, the Love of God goes along<sup>1</sup> with us (into the Yond). [3]  
 Of oneself one is neither Unites nor Separated,  
 But he on whom is His Grace, Unites He him with the Saints.  
 Says Nānak : "O Lord, I am a Sacrifice unto Thee,  
 For Thou art the Support and the Refuge of Thy Saints". [4-34-85]

## sāA M. 5

Becoming a king, one has dominion over all,  
 And, through oppression, one gathers riches.  
 Gathers he the bagful, bit by bit,  
 But God, (in His Justice) snatches it away and gives it to another. [1]  
 Man is like a pitcher of clay in water,  
 The more he indulges in Ego, the more is he wasted away. [1-Pause]  
 Man fears not the Lord, and is shorn of all restraint,  
 And cherishes not the Lord who is ever his Company.  
 He assembles the armies : gathers he the arms,  
 But, when breathes he his last, he becomes but as dust. [1]  
 Magnificent mansions and houses and harems,  
 And elephants and houses and pleasing robes of all kinds,  
 And a large family of sons and daughters,  
 Yea, to these is the Blind one attached, and so is wasted away. [3]  
 He who Creates him also Destroys him He,  
 And all his pleasures and sports become but a dream.  
 He alone is Delivered (of Māyā), he alone has dominion over all,  
 On whom, Nānak, is the Mercy of Lord, the God. [4-35-86]

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## sāA M. 5

When to Māyā is man's mind attached,  
 The more he seeks its nearness, the more he whets his desires.  
 So tenaciously does she cling to one's neck, that she's shaken not off,  
 And one is Redeemed only if one repairs to the Guru's Feet. [1]  
 This fascinating 'world-catcher' I have renounced forever,  
 For, I've met my Absolute Lord and within me is Bliss. [1-Pause]  
 So beauteous is she that she bewiches the mind,  
 And entices<sup>2</sup> one in the home, on the way, and in the woods.  
 How sweet she seems to the body and mind :  
 But, by the Guru's Grace, I found her out to be a false coin. [2]

1. ਸੇਗਾਰੇ (ਸੇਗ, ਸੰਗ) : Company.

2. Lit. sees.

Her Courtiers<sup>1</sup> are also great Deceivers,  
And they leave not out their father or mother.  
And they Bind down whomsoever they know :  
But, by the Guru's Grace, I have subdued them all. [3]  
Now, there is utter Joy in my Mind,  
And my fear is destroyed ; broken are all my chains.  
Says Nānak : "When I Met with my True Guru,  
Throughout my Home was Bliss and Peace." [4-36-87]

Āsā M. 5

The Saints Realise the nearness of the Lord, night and day,  
And the Lord's Will seems sweet to them :  
Yea, the One Name is the Mainstay of the Saints,  
And they consider themselves humble like the Dust. [1]  
Hear thou the routine of the Saints' life,  
Whose glory and Splendour one can never describe. [1-Pause]  
The Saints occupy themselves with the Lord's Name alone,  
And in the Blissful Song of the Lord they find their Peace.  
To them alike are friends and foes,  
And other than God they know not another. [2]  
They efface from the mind's tablet myriads of Sins,  
And they bless us with Soulful life, and dispel our Sorrows.  
They are men of word, yea, chivalrous are they,  
And, so, the enticing Māyā<sup>2</sup> is enticed away by the Saints. [3]  
Their company is sought even by the gods and the angelic beings,  
Blessed, blessed is their Service ; fruitful their Sight.  
With joined palms Nānak prays to the Lord :  
"O God, Bless me with the Service of the Saints, the Treasure of Excellence." [4-37-88]

Āsā M. 5

Contemplating the One Name of God, one attains Bliss,  
Yea, the Perfect Conduct is this that one Sings the Lord's Praise.  
Eternally Blessed is the Society of the Saints  
Meeting whom one is Imbued with the Lord. [1]  
By the Guru's Grace, he attains eternal Joy  
Who contemplates God. His mind is in Bloom, and indescribable is his State. [1-Pause]  
Fasting, religious observances, ablution, worship,  
And the recitation of the Vedas, the Puranas and Smritis,  
(Are contained in Devotion to the One God).  
They who are eternally Blest, whose Abode is Pure,  
And who Dwell on the Lord's Name in the Society of the Holy, [2]  
Become manifest in the whole universe.  
Yea, the Dust of their Feet is the Purifier of the Sinners.  
He whom meets the Lord God, our King,  
The State of his Deliverance one cannot describe. [3]  
Night and day, I pray with joined palms for the Vision of such a Saint,  
And beg : "Join me, the poor one, with thyself, O Holy one,  
For Nānak seeks but thy Refuge." [4-38-89]

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Āsā M. 5

The man of Wisdom bathes in the Holy Waters (of God) night and day,  
And makes he ever an offering (of himself) to his Lord.  
He leaves not ever his Love alone<sup>3</sup>,  
And falls he at His Feet again and over again. [1]

1. *Lit.* forerunners, i.e., lust, wrath, greed, infatuation and ego.
2. लोट्ठा = लोभला, (कमला), who lives in the lotus, i.e., Lakshmi or Māyā.
3. बिना : (Sans. व्यर्थ) ; *lit.* without use, fruitless, in vain.

The Service of God for him is all-in-all :  
 And also the worship, flower-offerings and obeisance that men pay to images and stones. [1-Pause]  
 He whose Bell resounds through the four corners of the universe,  
 And whose Eternal Seat is the Paradise (of the Saints) ;  
 Whose fly-brush waves over the heads of all,  
 Whose incense burns forever to scatter fragrance : [2]  
 Who is treasured in the hearts of each and all,  
 And unbroken is whose Company with the Saints :  
 In His Song of Praise and Worship is all my Bliss :  
 Yea, His Greatness is Glorious and Limitless ever. [3]  
 He in whose Lot it is so Writ, he it is who Attains unto Him,  
 And he alone seeks the Refuge of the Saints' Feet.  
 Into his hands then falls the Supreme Deity.  
 Says Nānak : "But this, too, is through the Blessing of the Guru". [4-39-90]

#### Āsā M. 5, Panchpadā

The Highway on which life<sup>2</sup> is robbed  
 Is far removed from the Saints. [1]  
 How True was the utterance of the True Guru,  
 That he who walks on the Highroad<sup>3</sup> of the Lord's Name,  
 Is kept far away from the Yama's way. [1-Pause]  
 The Port where Greed taxes man,  
 Is far, far removed from the Saints. [2]  
 The whirlpool<sup>4</sup> in which are caught caravans of men,  
 There, the Lord keeps company with the Saints. [3]  
 The Chitra & Gupta can write out the accounts of all.  
 But on the Devotees of the Lord they keep not their eye. [4]  
 Says Nānak : "He whose Guru is Perfect,  
 In his Mind rings the Unstruck Melody (of Bliss)" [5-40-91]

#### Āsā M. 5, Dupadās

In the Society of the Saints is learnt the Lord's Name,  
 And then all one's Desires and works are fulfilled.  
 One's Thirst is quenched, satiated with the Lord's Praise.  
 And, so I live, contemplating my God, whose Hands are the Support of the earth. [1]  
 When I seek Refuge of my Creator, the Cause of all causes,  
 Then, by the Guru's Grace, I find the House of Poise,  
 And Darkness being dispelled, the Moon (of Wisdom) is resplendent (in my Mind). [1-Pause]  
 My Treasures are then full of Jewels and Rubies :  
 Yea, Contemplating the Formless One, I can exhaust them not.  
 Rare is the one who Tastes the Nectar-Word,  
 For he, Nānak, Attains to the highest State (of Bliss). [2-41-92]

#### Āsā M. 5

Contemplate ever the Name of thy Lord ;  
 And thus save all thy associates and mates. [1]  
 Thy Guru ever keeps company with thee,  
 So, Dwell ever on Him and cherish Him ever. [1-Pause]  
 Sweet to me are Thy Doings, O Lord,  
 And I seek no other Boon but of Thy Name. [2-42-93]

1. मल्लिकार्जुनः (मल्लिकार्जुन) lit. the stone-image of a god.
2. पल्लवाक्षी : (पल्लवाक्षी) Lit. water-carrier, i.e. life of struggle.
3. भवते चौकी (भक्त चौकी) : भवते (wide) चौकी (street).
4. आदटे : (Sans. (आदले), whirlpool.
5. The two scribes of the Dharamraja, or the Lord Justiciar, according to Hindu mythology. The conscious, unconscious parts of the mind, according to modern psychology.



In the Society of the Saints is the world Redeemed,  
For, therein, the Mainstay of the Mind is the Lord's Name. [1]  
Blessed are the Loved Lotus-feet of the Lord,  
The Saints worship them, Imbued with the Lord's Love. [1-Pause]  
Says Nānak, "The Bride in whose Destiny it is so Writ,  
She attains to her Groom who is Eternal and goes not". [2-93-94]

Āsā M. 5

When to the Bride seems sweet the Will of her Lord & Master,  
He drives her rival<sup>1</sup> out of the home :  
And ,then, she is the Beloved of Him who decks her with His Love,  
And Quenches the Thirst of her Mind. [1]  
How fruitful it was that I submitted to my Lord's Will,  
And I experienced the Peace and Poise of my (inner) Home. [1-Pause]  
I am the Bond-slave of my Lord : I Serve Him ever :  
Yea, He the Eternal God, who is Unfathomable and Vast.  
Sitting at His Feet, I serve Him, my God,  
And hasten away from me the five Demons, the destroyers<sup>3</sup> (of Good). [2]  
I neither have a noble Birth, nor Glory have I attained :  
And, I know not why my Lord Loves me so.  
Supportless was I, Destitute and Humble,  
But my Groom took me to His Bosom and made me a Queen. [3]  
When I Saw the Beauteous Face of my Loved Lord,  
I entered into the Peace of Poise blest by His Grace.  
Says Nānak : "Satiated now is my Desire,  
And, the True Guru has United me with my Lord, the Treasure of all Good." [4-1-95]

Āsā M. 5

On her forehead are the three attributes : vicious is her look,  
And, cruelly she speaks, yea, she of the rude tongue.  
And, ever-hungry is she, and knows the Lord to be far. [1]  
Such a woman too has my God created in the world,  
That she devours all, though I was Saved, by the Guru's Grace. [1-Pause]  
She ministers the poisonous potion and overpowers the whole world,  
And entices away even Brahma and Vishnu and Shiva.  
But, Blessed is the God-man who cling to the Lord's Name. [2]  
One fasts, practises religious observances and atonements,  
And visits the river-banks and pilgrim-stations all over the earth.  
But, he alone is Saved who takes to the Guru's Refuge. [3]  
The world is bound down by the love of Māyā,  
And is consumed by Ego, yea, the self-willed fool.  
Says Nānak : "The Guru took me by the arm and, in His Mercy, saved me He." [4-2-96]

Āsā M. 5

All is Pain when one forsakes God,  
And vain is one's life both here and Hereafter. [1]  
The Saints are satiated<sup>4</sup> contemplating the Lord,  
And, (Blessing them with) His Grace, the Lord Yokes them to His Name :  
And, they find All-peace in His Will. [1-Pause]  
He who thinks the near-God to be far,  
He Dies continuously, writhing in Agony. [2]

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1. i.e. Māyā.
2. ਲਾਵੇ : (From Sans. लृ, to cut, to pluck, to reap) reapers.
3. lit. wave fan to Him.
4. ਤ੍ਰਿਪਤਾਸੇ : (From Sans. तृप् ), to satiate.

He remembers not Him who has Given Him all,  
And night and day he is wasted away, caught in Māyā's deathly grip. [3]  
Says Nānak : "Dwell thou on the One Lord,  
And seek the Refuge of the Perfect Guru that thou art Redeemed." [4-3-97]

Āsā M. 5

Contemplating the Lord's Name, one's body and Mind are in Bloom,  
And effaced are all one's Sins and Sorrows. [1]  
Blessed is that day alone, O brother,  
When one Sings the Lord's Praise and Attains to the Sublime State (of Bliss). [-Pause]  
When one Worships at the Feet of the Saints,  
His Tribulations are over and he bears enmity to no one any more. [2]  
When Meets one with the Perfect Guru, his mind's Strife is stilled,  
And all the Five Demons<sup>1</sup> are overcome by him. [3]  
He in whose Mind is Enshrined the Lord's Name,  
Nānak is forever a Sacrifice unto him. [4-4-98]

Āsā M. 5

Sing thou the Lord's Praise, O singer,  
For, He is the Mainstay of thy body and Soul :  
Yea, He in whose Service one Receives all Peace,  
And then one goes not to another. [1]  
Ever in Bliss is my Blissful Lord, the Treasure of Virtue,  
Dwell thou ever on Him.  
I am a Sacrifice to the beloved Saints, by whose Grace the Lord is Enshrined in me. [Pause]  
He whose Bounties are inexhaustible,  
In Him all Merge wholly through Equipoise.  
He whose Beneficence no one can efface,  
Gather thou Him, the True One, in thy Mind. [2]  
He whose Home is brimful with every life-object,  
His Devotee be thou that thou grieveest never.  
Seek His Refuge and Attain the State of fearlessness,  
And Sing thou, with every breath, of God, the Treasure of Virtue. [3]  
He is never far from us, go where we will,  
And when He is in Grace, we Receive our Lord.  
Nānak Prays now to the Perfect Guru,  
That He Blesses him with the Treasure of the Lord's Name. [4-5-99]

Āsā M. 5

Effaced is the pain of his body,  
Who is Blest by the Guru with the Lord's Name,  
And his mind is ever in Bliss.  
O Sacrifice am I to such a Guru. [1]  
When one finds the Perfect Guru, O dear,  
All one's Sorrows and Ailments are over, sheltered in His Refuge. [Pause]  
He who Enshrines the Lord's Feet in his heart,  
He Receives what he wishes for.  
Quenched is his Fire and he is ever at Peace,  
Whom the Lord Blesses with His Grace. [2]  
The placeless one finds a Place through the Guru.  
The honourless one is Blest with Honour.  
And loosed are the Bonds of the Devotee, and protected is he by the Guru's Hands,  
And his tongue Tastes the Nectar-Word of the Lord. [3]  
Blessed is he who Worships the Guru's Feet,  
And forsaking all, finds the Refuge of the Lord.  
He on whom, Nānak, is the Guru in Grace,  
He forever is Redeemed and Saved. [4-6-100]

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1. Lust, wrath, etc.

[ 392 ]

Āsā M. 5

God has Blest me with the boon<sup>1</sup> (of a son).  
 May he live long : by good Destiny am I so Blessed.  
 The son when conceived in the womb,  
 Brought immense gladness to the mother's mind. [1]  
 The son was born, yea, the Devotee of the Lord,  
 And the Writ of Eternity became manifest to the world. [Pause]  
 After ten months, by His Will, was the child born,  
 And all my sorrow was dispelled and there was immense gladness.  
 My mates sang the Lord's Song of Joy,  
 For this alone pleases my Lord, the God. [2]  
 The creeper has yielded fruit, my progeny will now increase,  
 Yea, the Lord has Established firmly the power of Righteousness.  
 As I had wished, so was I Blessed by God,  
 And, becoming care-free, I am Attuned to the Lord. [3]  
 As the child has great faith in his father,  
 So do I speak as is the Lord's Will.  
 It is now no secret : the miracle is manifest.  
 Nānak : the Guru, in His Mercy, hath blessed me with a boon. [4-7-101]

Āsā M. 5

The Perfect Guru has protected (my son) with His Hands<sup>2</sup>,  
 And the power of his Servant has become manifest to the world. [1]  
 I contemplated ever the Guru : the Guru I dwell upon,  
 And lo, I received from the Guru what I prayed for with all my heart. [Pause]  
 I sought the Refuge of the Perfect Lord,  
 And the Devotee's Service was Approved by God. [2]  
 He Protected (his) body, life, beauty and vital breath.  
 Says Nānak : "I am a Sacrifice to the Guru". [3-8-102]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5, Kafi

I am Thy Bond-slave, O my True Lord,  
 I am Thine, body and Soul ; all that is mine is Thine. [1]  
 Thou art The Pride of me, the meek one, O Master, Thou art my only Support.  
 Without the True One all other support is false. [1-Pause]  
 Boundless is Thy Will, and no one can find its end.  
 He who meets with the perfect Guru, walks in the Will of the Lord. [2]  
 No cunning, no cleverness works with the Lord,  
 And whatever the Lord Gives in His Mercy in that lies my Peace. [3]  
 Even if myriads of works are practised, the mind is held not.  
 Nānak has made the Lord's Name his only Support,  
 And (thus) has forsaken all his Strife. [4-1-103]

Āsā M. 5

I have sought all pleasures : none is greater than the Lord's.  
 Yea, when the Guru is in Grace, I Attain to the True Master. [1]  
 I am a Sacrifice to Thee, my Guru, ever and forever more,  
 Bless me thou that I forsake not Thy Name even for a moment. [1-Pause]

1. Guru Hargovind, who was born to the fifth Guru's house after a long & anxious wait.

2. The reference here is to Guru Hargovind's (the fifth Guru's sons) recovery after being poisoned by his uncle, Prithi Chand, who jealous of the Guru's House, was scheming all the time for the throne of Nānak to pass on to him or his sons.

The man of Destiny<sup>1</sup> is he in whose heart is the Wealth of the Lord.  
Yea, he alone is Released from the great snare (of Māyā)  
Who Enshrines within him the Guru's Word. [2]  
How shall I utter the Glory of the Guru,  
For, the Guru is the Ever-awake<sup>2</sup> Spring of Truth.  
What shall I say of the Guru's Glory,  
For, the Guru is from Eternity : yea, He is the Perfect God Himself. [3]  
Contemplate I the Lord's Name ever, and am Imbued with the Lord.  
The Guru is my life and Soul and riches,  
And keeps He my Company ever and forever more. [4-2-104]

Āsā M. 5

When the Boundless and Incomprehensible Lord comes into the Mind even for a moment,  
Then all my Pain and Ailment and Sorrow, O mother, are destroyed. [1]  
Sacrifice am I to my Sublime Master.  
There is immense Joy in my body and Mind when I Contemplate Him. [1-Pause]  
For a moment<sup>3</sup> I heard a Word about that True Lord,  
And I received Comfort upon Comfort which I can evaluate not. [2]  
Bewitched He my eyes : seeing Him, I became enamoured of Him.  
Without Merit was I, O mother : Himself but claimed<sup>4</sup> me He. [3]  
Beyond the (comprehension of the) Vedas and the Semitic Texts and the whole world is He.  
For, the Master of Nānak is a Presence : He is here before me. [4-3-105]

Āsā M. 5

Millions of Thy Devotees contemplate Thee, O Lord, calling Thee "Dear, O Dear,"  
Then, how shall I, the Meritless and the Vicious one, Unite with Thee ? [1]  
I lean on Thee, O Thou Beneficent Master, Supporter of the earth :  
For, Thou art the Master of all and the whole Creation is Thine. [1-Pause]  
Thou art ever the Support of the Saints who See Thy Presence ever.  
But they who are bereft of the (Lord's) Name, Wither away, Sorrowing all the while. [2]  
Pleasing is the sense of Service to the Lord's Servants and their wanderings are over.  
But, they who forsake Thy Name, how wretched is their life and death ? [3]  
As do the stray cattle, so does the whole world (break into the other's field and is bound down).  
Says Nānak, "O God, snap Thyself my Bonds, and Unite me with Thyself." [4-4-106]

Āsā M. 5

Forsake all other objects and dwell upon the One alone.  
Shake off thy false conceit and make an offering of thy Mind and body to thy Lord. [1]  
Praise Thou night and day thy only Creator,  
(And pray : ) "O Lord, be Merciful to me : I live on Thy Bounties." [1-Pause]  
Practise the Deeds which make thee bright-faced.  
O Allah, he alone clings to Truth whom Thou Blessest with it. [2]  
Erect that house for thyself, O man, which breaks not,  
And Enshrine Him in the Mind who Lives for ever. [3]  
They alone Love their Lord with whom the Lord is Pleased.  
And, it is by the Guru's Grace that Nanak utters the Unutterable (Truth). [4-5-107]

Āsā M. 5

What kind the men who forget not the Lord's Name ?  
Between the two there is no distinction, for, they and the Lord are one. [1]

1. उगतः (Sans. भाग + हृष्ट) : fortunate.

2. Lit. Awakened, or ever-awake ; here it means ever-flowing

3. क्षिप्त = क्षिप्त-वृ (क्षणिक) : i.e. for a moment.

4. Lit. He tagged me on to His Skirt.

O Lord, Meeting with Thee, Blessed becomes our body and Mind,  
And Thy Servant is in Bliss and all his Pain is stilled. [1-Pause]  
As many there are divisions of the universe, so many hast Thou Saved,  
And they alone are Thy True Devotees, in whose mind Thou art Enshrined. [2]  
He whom the Lord Approves, he alone is Acknowledged,  
He is manifest to all, yea, renowned is he all over. [3]  
O True King, fulfil Nānak's long desire,  
That he contemplates Thee ever and cherishes Thee with his every breath. [4-6-108]

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Āsā M. 5

That Lord of ours Fills all places :  
He is the Roof over my head : yea, there is not another. [1]  
As is Thy Wish, so keep me Thou, O my Preserver,  
For, without Thee, there is not another : it is through Thy Grace that I am Blest. [1-Pause]  
Thou Sustainest all : yea, Carest Thou for all hearts :  
He in whose heart Thou Comest of Thyself, he forgets Thee never. [2]  
Thou Dost ever what is in Thy Will,  
The Mainstay of Thy Devotees art Thou, known through the ages. [3]  
Contemplating Thy Name, never do we Sorrow :  
Nānak thirsts for Thy Vision, O Lord, so fulfil Thou his Desire. [4-7-109]

Āsā M. 5

O thou careless one, why sleepest thou forsaking the Lord's Name ?  
Many before thee have been washed away by the tumultuous Sea of life. [1]  
The Lord's Feet are the Boat wherewith the Mind crosses the Sea,  
And, then night and day, in the Society of the Saints, one Sings the Lord's Praise. [1-Pause]  
One enjoys many pleasures : but without the Lord's Name, vain is their Joy,  
And, without Devotion to the Lord, one Grieves ever. [2]  
Clothes and scents and perfumes<sup>1</sup> that one applies to the body,  
Are, like the body, but dust, without the Contemplation (of the Lord's Name). [3]  
Dreadful is the Sea of coming and going ; but rare the one who knows, Nānak,  
That Release is in the Refuge of the Lord, for such is the Eternal Writ of God. [4-8-110]

Āsā M. 5

No one keeps company with another: So why be proud (of one's kindreds) ?  
The Lord's Name is our only Support wherewith we are Ferried across the Sea of Existence.  
For me, the meek one, the only True Support art Thou, O my True Guru,  
For, Seeing Thy Vision, my Mind is ever at Peace. [1-Pause]  
Dominions, possessions and involvements are of no avail.  
The Lord's Praise is our only Support ; for this is the Wealth that goes not.  
As many are the joys of Māyā, they are all but shadows,  
The Lord's Name is the only Treasure of Bliss : and men of God Sing it ever. [3]  
Thou art the True Treasure of Virtue, O Master, Fathomless and Deep.  
Nānak leans on Thy Hope alone : for, Thou art the only Sustenance of his life. [4-9-11]

Āsā M. 5

Contemplating whom goes our Pain, and we attain to the Peace of Equipoise,  
Why not Dwell upon Him, night and day, with joined palms. [1]  
Nānak's Lord is He to whom belong all,  
Yea, He, the All-prevading One, the True, the Eternal God. [1-pause]  
Within and without, He keeps us company : He is worthy of being Realised.  
Dwell upon Him, O mind, that all thy Sorrow is dispelled. [2]

1. भरदन भाँडा : (Sans. मर्दन to rub ; also, the substance rubbed on the body); to apply (भाँडा) ; the 'indigenous beauty preparation (भरदन, दूधरा).

Preserver of all is He : He keeps us safe in the Fire (of the womb).  
Comforting is the Lord's Name : Contemplating it, one's (inner) Fire is quenched. [3]  
Says Nānak : "He who is the Dust of other men's Feet, attains Peace, Poise and Bliss,  
And Fulfilled is he and he Meets with the Perfect Guru." [4-10-112]

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Āsā M. 5

God is the Treasure of Virtue, but only those turned God-wards know.  
And when He is Beneficent and Merciful, we Revel in His Love. [1]  
Come ye Saints, let us together Recite the Gospel of the Lord,  
And Dwell ever upon Him, unmindful of the censor<sup>1</sup> of the world. [1-Pause]  
I live ever contemplating the Lord's Name and so Attain Bliss,  
For, vain is the love of the world : being False, it stays not. [2]  
Rare is the one who clings to the Lotus-feet of the Lord,  
Yea, Blessed is the tongue which utters the Lord's Name. [3]  
Ends his transmigration, and the Pain of Death, who Contemplates the Lord.  
For, Nānak, Joy for him is that which Pleases his God. [4-11-113]

Āsā M. 5

Come, gather ye friends, let us Revel in Joy<sup>2</sup>,  
And Dwell on the Nectar-Name of the Lord, and eradicate<sup>3</sup> all our Sins. [1]  
Know ye the Quintessence, O Saints, that Sin contaminates ye not,  
And all the thieves (within) are destroyed, for those turned God-wards are ever Awake. [1-Pause]  
Let Humility of the mind be thy viaticum ; burn down the poisonous shoots of Ego ;  
And deal with the Shop of Truth where Perfect is the Trade, and the Merchandise is only of the Lord's  
Name. [2]  
They who offered up their bodies and minds alone are Approved,  
And are pleasing to the Lord and so Revel in Joy. [3]  
They who drink the wine of Vice, their mind is turned<sup>4</sup>,  
But they who drink the Elixir of the Lord are in the Ecstasy of Truth. [4-12-114]

Āsā M. 5

We made an effort, yea, we were made so to do and so we began,  
And so lived we Contemplating the Lord's Name : for, this was the *Mantram* that the Guru Blest  
us with. [1]  
And we fell at the Guru's Feet who had dispelled our Doubt,  
And, by His Grace, He established the Reign of Truth. [1-Pause]  
He took us by His Hand and in His True Will, made us He His own,  
And then whatever He Blest us with, that became our Perfect Glory. [2]  
Let us utter His Virtues and contemplate His Name,  
And the Lord is then in Mercy and by the Guru's Grace our Vow is accomplished. [3]  
The Perfect Guru has Blessed ye with the Treasure of the Name : reap its profit by singing His Praise.  
For ye are the Pedlars and the True and Infinite Merchant is the Lord. [4-13-115]

Āsā M. 5

He of whom Thou art the Master, O Lord, is a man of great Destiny,  
He is forever in Joy and at Peace, for his Fear and Doubt are stilled. [1]

1. लान लेंवाडीआ : लेंव-लान (लोक लाज) ।
2. Lit. taste all tastes.
3. मुँचर : (Sans. मुञ्च ), to give up.
4. बिधलीपति बमली : (Sans. बृषलीपति ) the husband of a shudra woman.

I am the Lord's Slave ; my Master is the Highest of the high.  
 Yea, He who in every way is the Cause of causes, He alone is my True Guru.  
 There is not another that one may fear,  
 But, one mounts to His Mansion, through Devotion to the Guru,  
 And so Swims across the impassable Sea of the world. [2] P. 400  
 One gathers Peace in Thy Vision, O Lord, and Enshrines then in the Mind the Treasure (of Thy Name) :  
 But, he on whom is Thy Mercy, that Thy Servant is Approved. [3]  
 The Lord's Praise is Nectar-sweet, but rare is the one who Tastes it.  
 Nānak is rewarded with the One Name of God,  
 And he lives Contemplating it in the heart. [41-4-116]

Āsā M. 5

The Lord of whom I am the Bride<sup>1</sup> is the Highest of the high,  
 He is acclaimed as the Master of all, high or low. [1]  
 The Lord is the Sustenance of my Soul and my vital breath ; He is my only Treasure, and I am accepted as the Lord's own :  
 Yea, He who Sanctifies my name, I am the Slave of Him. [1-Pause]  
 O Thou Care-free Master, Embodiment of Bliss, Thy Name is (precious like) the Jewel.  
 And, Content is she and ever at Peace, of whom Thou art the King and Master. [2]  
 O my mates, my companions, make me Wise in my Lord,  
 That I Serve His Saints with Love and so gather the Treasure of God. [3]  
 All pass for the Lord's devoted Brides and every one proclaims : "He is mine, He is mine,"  
 But she alone abides in Bliss whom the Lord embellishes (with His Grace). [4-15-117]

Āsā M. 5

Be thou the Slave of the Lord's Saints, O God's Bride, yea, learn thou this conduct.  
 And, thou art virtuous only if thou knowest that thy Groom is near at hand. [1]  
 Beauteous is thy Mind : dye it in the madder-colour of the Lord's Name :  
 And give up thy clever sharp-wittedness and know thy Lord to be near. [1-Pause]  
 Walk in thy Lord's Will : let this be thy embellishment,  
 And let this be thy betel-chewing that thou forsakest the Other. [2]  
 Light thy House with the Guru's Word : let thy Couch be of Truth,  
 And stand ever before thy Lord, with joined palms, and then the Lord, thy King, will clasp thee in His Embrace. [3]  
 She alone is Embellished and Cultured and of dazzling Beauty,  
 Whom the Creator-Lord Approves, yea, she alone is the True Bride. [4-16-118]

Āsā M. 5

He alone wavers in Faith whose mind is ridden with Doubt :  
 But he whose Doubt the Guru removes, he gathers Peace. [1]  
 My contentious Adversaries were overpowered by me, through the Guru's Grace :  
 And, I was Released from their grip and they hastened away from my Abode. [1-Pause]  
 Since I knew 'mine and thine', I was held in Bondage,  
 But when the Guru effaced my Ignorance, my Bonds were loosed. [2]  
 So long as one Realises not the Lord's Will, one suffers Pain.  
 And when, meeting with the Guru, His Will is Realised, one abides in Bliss. [3]  
 And, then, there is no adversary of one, nor one comes across one who is Evil.  
 Yea, he who Serves the Guru, is also the Servant of the Lord. [4-17-119]

Āsā M. 5

When I Sing the Lord's Praise, I am in Bliss and Equipoise.  
 And, the evil stars no longer chase me, for the True Guru Blesses me with His Name. [1]

1. Lit. slave, devotee.

Oh, I am a Sacrifice to my Guru : I am always a Sacrifice unto Him,  
 Yes, dedicate I myself to the Guru, for Meeting with him, I am Pleased<sup>1</sup>. [1-Pause]  
 He alone is affected by omens, good and bad, who enshrines not the Lord in his mind.  
 Yea, him the *Yama* comes not near, of whom the Lord Approves. [2]  
 Above all acts of piety and charity and austerity and concentration is the Lord's Name,  
 And, he who utters only the Lord's Name, is Fulfilled. [3]  
 He whose Fear and Doubt and Infatuation are removed, and who sees not any separate from himself,  
 Him the Lord Saves, and there is no Sorrow for him. [4-18-120]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

Contemplating my Lord, I gather-in all Peace,  
 But I know not if my Lord is Pleased with me.  
 There is but only one Beneficent Lord, and, the whole world begs at His Door :  
 So, why should I go to another ? [1]  
 I am ashamed of asking from another,  
 For, there is only one Lord of all : who else can equal Him, pray ? [1Pause]  
 Restlessly, I search for His Vision, for I can live not without Him.  
 Even Brahma and his sons<sup>2</sup> found Him unattainable. [2]  
 The Lord is Unreachable and of Unfathomable Wisdom, I can put no value upon Him.  
 So I sought the Refuge of the True Purusha, my Guru, and Him I contemplated. [3]  
 My Lord, the Compassionate Master, was Merciful to me and He snapped the Bonds round my neck.  
 Says Nānak : "When I joined the Society of the Saints, I was no more cast into the womb."  
 [4-1-121]

Āsā M. 5

I Sing the Praises of my Lord within and without, awake and in sleep.  
 Yea, the Lord has Blest me this Sustenance on the (life's) Path, so I deal only in the Lord's Name. [1]  
 All the rest I have forsaken and abandoned :  
 The Lord has Blest me with the Bounty of His Name,  
 And, now, this is my only Mainstay. [1-Pause]  
 I Sing His Praises in joy and in woe,  
 Yea I cherish Him ever, and walk ever on His Path.  
 The Guru has embedded the Lord's Name in my Mind and so quenched my Thirst. [2]  
 I Sing His Praises the whole day and the whole night too,  
 Yea, I sing His Praises with every breath.  
 And this Faith sprang up in my mind in the Society of the Saints,  
 That the Lord Abides with me in life as in death. [3]  
 Bless Nānak, O Lord, with this Bounty,  
 That he cherishes the Dust of the Saint's Feet in his heart.  
 And hears he only Thy Gospel with his ears and Sees only Thy Vision with his eyes,  
 And rests he his head on the Guru's Feet. [4-2-122]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

The body that you believe to be ever-lasting is but a guest for a few days,  
 For thy sons, mansions and all possessions and loves are but an illusion. [1]

1. सुआदि = सुआद (सुआद) ; relish, pleasure.

2. i. e. Sanaka, Sanandana, Sanatana and Sanat Kumara.



O my mind, why say you, seeing these "What a wonder, what a wonder !"  
 For what you see is a Mirage<sup>1</sup> : So earn you the Profit only of the Lord's Name. [1-Pause]  
 As one wears clothes on the body and they wear off in a few days (so does life).  
 Pray, how far can one run on a wall ? In the end, one comes to an end. [2]  
 As a piece of rock-salt melts away in the pool of water,  
 So does man pass away after a few brief moments, when the Lord so Commands. [3]  
 O man, as is the Lord's Writ, so one goes and stays and lives,  
 So Praise you the Lord ever, and seek the Refuge of the True Guru's Feet that you are Saved. [4-1-123]

Āsā M. 5

My Evil turned into Virtue : the enemies became my friends :  
 The Lord's Jewel Illumined my Darkness and the Impious mind sparkled with Purity. [1]  
 When the Lord was in Mercy,  
 I Attained Happiness and Affluence as fruits of (Contemplating) the Lord's Name, and I met with the  
 True Guru. [1-Pause]  
 I, the poor<sup>2</sup> one, whom no one knew, am now known in the whole universe.  
 No one kept my company before, but now the whole world falls at my feet. [2]  
 I was in search of small coppers, but now all my Thirst is quenched.  
 I could bear not one harsh word from anyone, but now I am calmed in the Society of the Saints. [3]  
 I have but one tongue ; which of the Lord's Infinite Merits shall I utter ?  
 O Lord, I seek Thy Refuge only : make me Thou Thy Slave. [4-2-124]

Āsā M. 5

O foolish one, how slow are you to make profit, but how you make haste to suffer loss !  
 Though you are willing to incur debts (for the world's sake) you buy not the Lord's Goods that sell  
 so cheap. [1]  
 O True Guru, Thou art my only Hope,  
 O Transcendent Lord, Thou art the Purifier of the Sinners,  
 So I seek Thy Refuge. [1-Pause]  
 I hear vicious talk and get involved in it,  
 But I tarry when it comes to Thy Name.  
 I am ever alert to slander and to feel anxious,  
 For I've understood only the other side (of God). [2]  
 I have an eye on other men's possessions and women,  
 And, I partake of the Forbidden Thing, and so go crazy.  
 I am attached not to the Religion of Truth :  
 Indeed, I am enraged on hearing of Thy Truth. [3]  
 O Thou Compassionate Lord of the poor, my Master,  
 Thy Devotees lean only on Thy Name.  
 Nānak seeks Thy Refuge with Devotion,  
 Now own him Thou to keep Thy Honour. [4-3-125]

Āsā M. 5

We are attached to Falsehood ; we cling to it, being trapped by Māyā and Infatuation  
 And He who Blesses us with Life, Him we cherish not, blinded by Ego. [1]  
 Why doesn't mind get Detached and contemplate its only Lord,  
 And abides in an impermanent home in the company of Evil and Sin. [1-Pause]  
 Night and day, I yell : 'this is mine, this is mine', and my life wears off each moment.  
 Attached am I to this False stinking business (of the world),  
 As one is lured away by the flavour of the sweets. [2]

P. 403

1. According to a Purānic lore, Harishchandra, the benevolent and self-denying King, went to the heavens, along with his subjects, but having prided on his piety, through the evil design of Nārada, the sage, he fell from his high pedestal on to the earth. On the way, he repented for his folly and so was allowed to remain suspended in the air, midway between heaven and earth. His abode is called a 'Hari-Chandauri', or 'Gandharvanagar' which seems, but is not. Hence Mirage.

2. Lit. miser.

I am lured away by sense-desires—Lust, Wrath, Greed and Infatuation.  
 Thus, the Lord of my Destiny causes me to take the Round again and over again. [3]  
 When the Lord, the Destroyer of our Sorrow, is in Mercy upon us, His poor folk,  
 We Meet with the Guru to attain Peace.  
 Says Nānak : Contemplate thou Him, thy Lord, and drive out all thy vicious Sins. [4]  
 Yea, contemplate thy Lord, the Builder of our Destiny in such a way,  
 That He, the Destroyer of the Sorrows of the poor in His Mercy, effaces thy Pain of birth-and-death.  
 [1-Second Pause 4-4-126]

Āsā M. 5

For a moment's indulgence in lust, one incurs the Pain for countless days :  
 Yea, for an instant, he enjoys himself and then Grieves over and over again. [1]  
 O Blind one, contemplate thy Lord, thy King,  
 For the day (of reckoning) is near at hand. [1-Pause]  
 You are deluded, seeing the outward beauty of the (bitter) fruit of swallow-wort and neem.  
 But, as is the companionship of a venomous snake, so is the ravishing of another's woman.  
 You commit Sin for the sake of Māyā, your enemy, and the real Thing you keep away from you.  
 That what leaves you is your friend, and that which is to be your Eternal Company, that you leave off. [3]  
 The whole world is so involved : and, he alone is Saved whose Guru in Perfect.  
 He makes one Swim across the Sea of Existence, and one's body is Sanctified. [4-5-127]

Āsā M. 5

O God, Thou Seest what we do in secret,  
 Yet we, the Ignorant ones, deny Thee.  
 Yea, we are Bound down for our own deeds, and then we Grieve. [1]  
 My Lord Foresees the State of our minds,  
 Though, beguiled by Doubt, we conceal our deeds, and then confess to ourselves. [1-Pause]  
 It is the Lord who Yokes all to whatever they do : else, what can a mortal do ?  
 O Lord, Bestow Thy Forgiveness on Nānak, for, he is ever a Sacrifice unto Thee. [2-6-128]

Āsā M. 5

The Lord of Himself Keeps the Honour of his own Servant,  
 And Himself He Yokes him to His Name.  
 And wherever the work of His Servant is,  
 Thither the Lord runs to fulfil his tasks. [1]  
 To His Servant the Lord appears so near,  
 That for whatever the Servant asks His Master,  
 That comes to pass in an instant. [1-Pause]  
 I'm a Sacrifice to the Lord's Servant with whom my Lord is Pleased,  
 Hearing even of his Name one's Mind is in bloom,  
 And Nānak goes out to worship at the Feet of such a one. [2-7-129]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

The Pantomime exhibits himself in many ways,  
 But from within remains as he was.  
 So does man's mind wander through myriads of births,  
 But remains he ever the same, entering not the Abode of Peace. [1]

O Saints, my companions, my friends,  
 Without the Lord (within), one remains but a mere mortal.  
 But he who Sings the Lord's Praise in the Society of the Saints,  
 Wins the Prize of Eternal Life. [1-Pause]  
 The Lord has Created the Māyā of Three Modes :  
 Say, how is one to save oneself,  
 When the whirlpool is bottomless and impassable ?  
 Yea, it is through the Guru's Word that one is Ferried Across. [2]  
 In my ceaseless search for the Quintessence (of Truth), this have I Realised,  
 That if one reflects on the Lord's Name, the invaluable Treasure, the Jewel of the Mind, is then  
 content and satiated. [3-1-130]

## Āsā M. 5 Dupadas

The Lord is Enshrined in my Mind through the Guru's Grace,  
 And whatsoever I ask for, that I receive.  
 Now that my Mind is satiated with the Love of the Lord's Name,  
 Its outgoings have ceased. [1]  
 My Master is the Highest of the high,  
 So I Sing His Praises night and day.  
 I instil His Fear in thy mind,  
 For, he may Establish or Disestablish thee in a moment. [1-Pause]  
 When I See the Vision of my own Lord,  
 Then I heed not another.  
 Nānak, the Lord's Slave, has been Robed by the Lord Himself,  
 And so he is a witness to the Truth that God has dispelled his Doubt and Fear. [2-2-131]

## Āsā M. 5

The four castes, amongst whom are men of wisdom,  
 And on whose finger-tips are the six Shastras,  
 And who are beauteous and clever and wise, are all beguiled by the Five (Desires). [1]  
 He who has slain the Five Demons, O, who and where is such a brave one ?  
 Yea, he alone who has overwhelmed the Five, is the Perfect one in this Dark-age. [1-Pause]  
 They, the Five Demons, are a tough fraternity.  
 And they flee not easily, for they are obstinate and strong.  
 Says Nānak : "Only he has smothered them under his feet,  
 Who has sought the Refuge of the Saints". [2-3-132]

## Āsā M. 5

For one's Soul, the highest Good is the sweet Gospel of the Lord.  
 All other relishes have an insipid taste. [1-Pause]  
 They who are wise, yea, the heavenly singers and the seers and knowers of the six Shastras  
 Know, that all else is unworthy of one's thought. [1]  
 But, this Nectar, an antidote to Passion, Distinctive, Infinite and Poise-giving, one intakes in the Society  
 of the Saints. [2-3-133]

## Āsā M. 5

(The Lord's Gospel) is my beloved : it is a shower of Nectar.  
 And, the Guru rains it eternally on my Mind. [1-Pause]  
 Being Imbued with the Lord's Love, it leads me on to See the Lord's Vision, and to Blossom  
 forth. [1]  
 Even if one Utters it for a moment, he mounts to the Guru,  
 And, if one Meditates upon it, he is trapped not by the Yama,  
 And the Lord is ever weaved into his heart. [2-5-134]

Āsā M. 5

Blessed is the Society of the Saints. [1-Pause]  
 For, here, one Sings each moment of the Lord and describes Him alone. [1]  
 The Saints Sing the Lord's Praises in every state of the body and Mind and Enshrine the Lord's Feet  
 (in their heart). [2]  
 Says Nānak : "O Lord, Thou art so Great and I am so small"  
 So, I seek Thy Refuge." [3-6-135]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

Shed all thy cleverness and contemplate thy Absolute, Transcendent Lord. P. 405  
 For, without the Eternally-True Name of the Lord, the rest is all but dust. [1]  
 See thou ever the Lord's Presence within thee,  
 And, Imbued with His Love, Realise thou Him, by the Guru's Grace. [1-Pause]  
 Seek thou thy only Lord's Refuge : there is no other place for thee to go,  
 And so Cross thou the Sea of life, Singing ever the Lord's Praise. [2]  
 One overcomes thus the Pain of birth and death, and suffers not the Sorrow of the Yama's abode.  
 But, he alone is Blest with the Treasure of the Name, on whom is the Lord's Grace. [3]  
 Make only thy Lord thy Mainstay and make Him thy Mind's Power.  
 Dwell thou on Him alone, Nānak, in the Society of the Saints, for there is not another without thy  
 Lord: [4-1-136]

Āsā M. 5

The Lord has Blest me with the Soul, Mind, body, the vital breath, and all pleasures and  
 enjoyments.  
 For, He is the Friend of the poor, who Blesses all with a Soul, and is worthy of giving thee  
 Refuge. [1]  
 O my Mind, Contemplate thou the Lord's Name :  
 Attune thyself to the One alone, for He Abides ever with thee both here and Hereafter. [1-Pause]  
 The world dwells upon the Vedas and the Shastras to Swim across the Sea of life,  
 And goes the 'way of works,' and a myriad other ways,  
 But, above all these, is the Culture of the Lord's Name. [2]  
 Thiswise, one's Lust and Wrath and Ego are effaced, and one Meets with the angelic True Guru,  
 And Enshrines the Lord's Worship in the Mind ;  
 For, Blessed is the Service of the Lord. [3]  
 O Thou Compassionate One, I seek Thy Refuge, for Thou bringest Honour to those without honour,  
 And Thou art the Mainstay of our Soul and our vital breath ; and as for Nānak, Thou art his only  
 Support. [4-2-137]

Āsā M. 5

Wavering in Faith, one gathers immense Pain, severed from the Society of the Saints.  
 So, reap thou the Profit of the Lord, by being Attuned to Him with a single Mind. [1]  
 Contemplate thou ever the Lord's Name :  
 And, Dwell upon Him with thy every breath and forsake all other loves. [1-Pause]  
 Thy all-Powerful Lord is the Cause of causes : He Blesses thee with a Soul,  
 So shed thou all thy cleverness and Dwell upon Him night and day. [2]  
 He is thy only friend, companion and support, Who is the One on high, Unfathomable and Infinite.  
 So Enshrine thou His Feet in thy mind and make Him the Mainstay of thy Soul. [3]  
 O my Transcendent Lord, be Merciful to me, that I Sing Thy Praise,  
 And live Contemplating Thy Name, and gather all Peace and Glory. [4-3-138]

1. उड़ते = उड़ता (होता) ।

Āsā M. 5

Seeing the Society of the Saints, I too would make an effort (to join it).if Thou, O Lord, Enablest me so to do.

Dye me in the Colour of Thy Name, O Lord, if so Thou Willest. [1]

O Mind, Contemplate the Lord's Name.

O Lord, abide in my heart in Thy Mercy ; yea, bide Thou with me to sustain my Soul. [1-Pause]

Hearing Thy Name, I am excited to see Thy Vision, O Love.

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Have Compassion on this worm : this alone is the object of my Prayer to Thee. [2]

My life and riches are Thine : no, nothing is in my power.

And, as Thou Willest, so do I live : for it is Thou who Sustainest me. [3]

Bathing in the Dust of the Saints' Feet, one's Sins of myriads of births are effaced,

And with Thy Loving Adoration, our Doubts and Fears are stilled, and Nānak ever Sees Thy Presence.

[4-4-139]

Āsā M. 5

Thy Vision, O Lord, is Unfathomable and Unreachable,

And, he alone is Blessed with it who is so Destined.

The Lord on whomsoever is Merciful, Blesses He him with His Name. [1]

In the Kali age one is Saved only through the Guru,

And (then) all those who are Vicious and Impious and Ignorant, are dedicated to the Service of the Lord. [1-Pause]

Thou Thyself art my Creator-Lord, the Upholder of Thy Creation, yea, in all art Thou contained.

And the *Dharma-raja* too is wonderstruck at the sight of men repairing to the Lord's Feet. [2]

People look upon the three past Ages, *Satyayuga*, *Tretā* and *Duapar*, as great,

But for me, the present, is the greatest of them all.

For in this Kali age, only he who sows the seed reaps the fruit ; and no one is made answerable for another. [3]

The Lord does only what His Devotees wish for.

For, this is the innate nature of the Lord.

So Nānak prays to his Lord with joined palms : "O Lord, Bless Thy Saints with Thy Vision."

[4-5-140]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

O True Guru, by thy words even the meritless are Redeemed. [1-Pause]

Yea, even the vicious, garrulous men of strife were made Pure in Thy company. [1]

They who were wandering through births and deaths or were thrown into Hell,

Thou Saved them too, nay, Thou Saved also their whole generations. [2]

They whom no one knew nor recognised, became Glorious at the Lord's Gate. [3]

How am I to Sing of Thy Glory, how much Greatness shall I ascribe to Thee, O God ?

So Nānak can only be a Sacrifice to Thee, every moment, O Lord. [4-1-141]

Āsā M. 5

The Crazy ones are Asleep. [1-Pause]

For, they are intoxicated With *Māyā* and love of their families,

And so they hold fast only to Falsehood. [1]

The hopes and delights of a dream that are vain, these the Egocentrics call true. [2]

But of the Lord's Nectar-Name, one's life-object, they know not the Mystery. [3]

But, they alone, who have sought the Refuge of the Saints, them the Lord Saves in His Mercy.

[4-21-42]

Āsā M. 5, Tripadās

I seek only the Love of my Lord. [1-Pause]

Neither gold nor jewels do I seek, nor *Gaja-Pearls*<sup>1</sup>, nor rubies, no, none of these. [1]

1. गज भेडोअन (गज मोतीअन) : a pearl supposed to be found in the *Kumbhas* or projection of the forehead of the elephant.

I seek not dominions, nor fortune, nor command, nor mansions<sup>1</sup> :  
 No, I seek not these, not these. [2]  
 I seek the Refuge of the Saints' Feet ;  
 Yea, I seek to pay obeisance to them.  
 And then I gather Calm and Peace.  
 And the Fire (within me) is cooled.  
 And then I meet with my Love, my Lord, my God. [3-3-143]

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Āsā M. 5

The Guru has brought me Face to Face with Thee, O Lord ! [1-Pause]  
 Here and there, in every heart, and in every mind,  
 Art Thou and Thou alone, O the Enticer of our hearts. [1]  
 Thou art the Cause of causes, the Upholder of the earth,  
 Yea, Thou art the only One alone, O Thou fascinating one ! [2]  
 Seeing Thy Saints, I See Thy Vision to which I am a Sacrifice :  
 And so I sleep in Bliss. [3-4-144]

Āsā M. 5

He who treasures the Priceless Name of the Lord,  
 Is in Poise and Peace. [1-Pause]  
 The Lord is for ever our Companion, yea, He Forsakes us never :  
 Unfathomable, Unequalled<sup>2</sup> is He. [1]  
 The Lord is my Father and Brother.  
 O mother, He is the Refuge of His Devotees. [2]  
 Says Nānak, "Such is the wonder<sup>3</sup> of the Lord,  
 That though Unknowable, He was made Known to me through the Guru". [3-5-145]

Āsā M. 5

O Lord, fulfil my Devotion,  
 For, I have come to Thee with great expectation. [1-Pause]  
 Let Thy Feet Dwell in my heart ; let the Blessing of Thy Name be my life-object. [1]  
 In this alone lies my Emancipation and the Way of life,  
 That I abide in the Society of Thy Saints, [2]  
 And I Sing Thy Praise and Contemplate Thy Name and so Merge in Equipoise. [3-6-146]

Āsā M. 5

Blessed are the Feet of the Master :  
 Yea, the Lord's Saints cherish them in their hearts. [1-Pause]  
 They destory their self and Serve their Lord,  
 And Sing the Lord's Praise with Love. [1]  
 And only this desire thy have that they See their Lord,  
 And Love not the Other. [2]  
 All this, O Lord, is Thy Mercy, else what is a mere mortal ?  
 O God, Nānak is ever a Sacrifice to Thee. [3-7-147]

Āsā M. 5

Contemplale only the One Lord in the Mind. [1-Pause]  
 Meditate upon the Lord's Name and Cherish Him in thy heart,  
 For there is no one other than Him, thy God. [1]  
 If one seeks the Refuge of the Lord, one gathers Supreme Bliss and all his woes hasten away. [2]

1. ਸਾਦਨ (ਸਦਨ, ਸਨਦ) : house.
2. ਅਤੁਲਾ : (Sans. अतुल), unequalled ; also inweighable.
3. ਚੋਲਾ-ਚੋਲ, (चोला-चोल) play, wonder.

He the Creator-Lord is Beneficent to all life,  
And Dwells He in all hearts.

Āsā M. 5

He alone is dead who forsakes his God. [1-Pause]  
But, he who Contemplates the Lord's Name is Fulfilled, and is for ever at Peace. [1]  
If one were a ruler but acted he in Ego,  
He would be trapped by Doubt, as is the parrot by the reed. [2]  
Says Nānak, "He who Meets with the True Guru, becomes immortal he." [3-9.149]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

That Love remains ever-fresh, ever-new,  
Whose object is the Creator-Lord. [1-Pause]  
And, he whom the Lord Loves, is destined not to go the Round again,  
And he is absorbed in the Loving Adoration of his God. [1]  
One Meets with one's Lord if one gives away one's mind.  
O Lord, be Thou Merciful to me and Bless Nānak with Thy Name. [2-1-150]

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Āsā M. 5

O God, come into me : without Thee, I am tranquillised not. [1-Pause]  
I have trodden many paths and read through the Shastras and Smritis,  
But, without Thy Vision, I find no Peace. [1]  
I have fasted long and observed the discipline of the pious,  
But only when I sought the Saint's Refuge wert Thou Seen by me. [2-2-151]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

Intoxicated by Vice and Māyā, one Sleeps, unconscious of his Destiny.  
And, only when the Yama seizes him by the locks is he Awakened. [1]  
Lured by Greed and Sin, one takes what belongs to another and so hurts himself he.  
Yea, drunk with the arrogance of transient possessions, the demon knows not (what he is about).  
[1-Pause]  
The Vedas, the Shastras and the holy men proclaim, but he, the Deaf one, hears not :  
But when he loses the Game of life, he Grieves. [2]  
He suffers Pain in vain, and he is deemed of no account in the Lord's Court.  
The works which would save His honour, those works he attempts not. [3]  
The Guru Revealed to me the Reality of this world and I Praised only the One Lord :  
And I gave up all other hope and my Pride and sharp-wittedness, and sought the Refuge of my only  
God. [4-1-152]

Āsā M. 5

Dealing only in the Lord's Name,  
I please the Saints, Attuned to my Lord.  
I sang His Praises and struck (as if) the five sounds<sup>1</sup> (of the subtle Melody of the Lord's Name).  
[1-Pause]

1. i.e. the five kinds of musical instruments that are played upon at the time of festivity. Here, it is used figuratively, though it is believed by the yogis that even though unstruck, the sounds of the five musical instruments ring in one's mind, one after another, till they merge in a subtle symphony which they call "Anhad Nād" or, "The Unstruck melody." The Gurus inculcate only the hearing of & one's merging in the Guru's Word as the way to Bliss, & not the yogic discipline which is supposed to lead to the 'hearing' of the "Unstruck Melody".

And the Lord was in Mercy upon me, and, in Poise,  
I saw the Lord's Vision and Imbued was I with my God.  
Serving the Saints, I have come to Love my God and am Blest with Glory. [1]  
The Guru has made my Mind Wise in God, and I abide in Bliss,  
And know that I'll return not and, remaining in Poise, I shall treasure my Lord.  
All my mind's desires are now stilled.  
It was long long since I was athirst to See my God,  
And I prayed : "O Lord, enable me to See Thy Vision and Reveal Thyself to me".  
And lo, when I, the poor one, sought His Refuge, the Lord Took me in His Embrace." [2-21-53]

Āsā M. 5

Is there one who demolishes the strong fortress<sup>1</sup> (of Desire),  
And rids me of Hope, Hunger, Doubt, Deception, and Infatuation ? [1-Pause]  
That my mind leaves off the evils of Lust, wrath, Greed and Ego : [1]  
And, associating with the Saints, I Sing ever the Lord's Praise, Imbued with the Love of the  
Name,  
And I Contemplate my Lord ever and forever more,  
And win Victory over my Doubt and demolish all its walls ;  
And I cherish in my Mind the Treasure of the Lord's Love ? [2-3-154]

Āsā M. 5

Shed thou thy Lust, Wrath and Avarice,  
And Contemplate thy Lord's Name.  
For, the Worship of the Lord is the only Fruitful Deed. [1-Pause] P. 409  
Shed thou thy Ego and Infatuation and thy Falsehood and Sing and Dwell only on thy Lord.  
O my Mind, take thou to the Saints' Feet. [1]  
Thy Lord is Beneficent to the poor, Sustainer of the earth, Purifier of the Sinners, thy Transcendent  
God.  
Awake, O thou, and Contemplate thy Lord's Feet.  
Yea, Worship thy Lord that thy Destiny becomes Perfect. [2-4-155]

Āsā M. 5

Joy and pain, dispassion and revelry are the play of the Lord. [1-Pause]  
Now one is in fear, now in fearlessness ; now calm, now lured by wander-lust ;  
Now in revelry, now in the state of abandonment ; [1]  
Now dedicated to Yoga, worship, austerity, and now enticed away by Doubt,  
And then, through the Lord's Mercy, one Attains the Society of the Saints and is Imbued with the  
Love of the Lord. [2-5-156]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

Utter thou the Name of Gobind, thy God,  
And Love thou utterly Him in thy Mind,  
And enshrining the Guru's Instruction in the heart,  
Tear thyself off from the Other, yea, turn thy back upon it.  
So wilt thou Attain to thy Love, O my mate. [1-Pause]  
In the Pool (of the world) is the Mud of Attachment,  
And so one can take not a step towards God.  
The Ignorant fool is thus stuck up.  
Make no other effort (and Contemplate the Lord) :  
For thou art Released, (O friend), when thou seekest thy Lord's Refuge. [1]

1. ਗਾਰ (ਗੜ੍ਹ, ਗੜ੍ਹ) : fortress.



Keep the Mind whole and firm-footed,  
And then thou lookest upon home and wilderness, alike.  
If only the Lord Abides within thee,  
And thou keepest all else without,  
Thou practisest Yoga in the midst of thy kingly state.  
Says Nānak : "This state is wondrous and beyond description". [2-1-157]

Āsāvāri M. 5

Have only one Desire :  
Fix ever thy mind on the Guru :  
Enshrine the Word of the Saints in thy Mind,  
And Worship at the Feet of Thy Guru.  
Then by the Guru's Grace, you will meet your Lord, O my Mind, [1-Pause]  
All your Doubts will end.  
And you will see your Lord Pervade all the Universe.  
And your fear of the Yama will depart,  
And, you will then find the Lord the root of all things.  
And then you will lean on no one (but the Lord). [1]  
But he alone attains to this State in whose Lot it is so Writ.  
He crosses the Fire of Fear,  
And abides he within himself,  
And relishes the Relish of his Lord.  
His Hunger is then satiated,  
And he, Nānak, Merges in Equipoise. [2-2-158]

Āsāvāri M. 5

Sing thou thy Lord's Praise.  
Yea, sing thou of Him with the Music of Equipoise.  
The Saint's tongue utters ever His Praise,  
I have known this to be the only way of Emancipation.  
But it is the Virtuous alone, O my Mind, who Attain to it. [1-Pause]  
Him the seers search and also the seekers,  
For thy Lord is the Master of all.  
In the Kali age, the Lord is hard to find in the world,  
Yea, Him who is the Destroyer of Pain.  
The Lord is the Fulfiller of all our desires. [1]  
O Mind, Serve thy only Lord,  
Who is Unknowable and Impenetrable.  
Love Him : this is thy God,  
He Who Goeth not, nor Dieth.  
He is known but only through the Guru,  
And then our Mind is Content and pleased with Him. [2-3159]

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Āsāvāri M. 5

Seek only the Refuge (of thy Lord),  
And, utter only the Word of the Guru.  
Submit to the Lord's True Command,  
And so Enshrine the Lord's Treasure in the Mind,  
And Merge in Peace and Gladness. [1-Pause]  
He who dies (to his self) while yet alive,  
He alone Crosses the impassable Sea (of Existence).  
He becomes then (like) the Dust under all men's feet.  
Utter the Name of the Lord, the Fear-free,  
And then thy Doubt will depart  
Through the instruction of the Guru-Saint, O my Mind. [1]

1. ਲੋਗ ਅਲੋਗੀ = ਲੋਗ, ਲੋਕ, (state of mind), ਅਲੋਕਿਕ (ਬਲੌਕਿਕ) (wondrous).

The one who earns Bliss through the Lord's Name,  
Near him comes not Pain.  
He who Hears the Lord's Praise,  
Every one submits to his Command.  
His coming into the world is Fruitful,  
And he becomes acceptable to his Lord. [2-4-60]

**Āsāvāri M. 5**

Meeting together, let us sing the Lord's Praise,  
And so Attain to the Supreme State of Bliss.  
He who is Imbued with this Relish,  
Attains Perfection of all kinds.  
He remains forever Awake (to his Lord)  
And his Destiny is Perfect. [1-Pause]  
Let us Wash the Saint's Feet,  
And so cleanse our mind of Evil.  
Since I became like the Dust of His Servant's Feet,  
I was afflicted with no Pain, nor Sorrow.  
When one seeks the Refuge of the Devotees of the Lord  
One rises above the state of birth-and-death.  
Yea, they have become eternal and everlasting,  
Who have contemplated their Lord. [1]  
Thou art my Friend and Companion, O my Lord,  
So plant Thy Name in my heart.  
For, without Thee, there is not another to go to.  
So I Contemplate Thee in my Mind,  
And forget Thee not even for a moment.  
How can one be Fulfilled without Him, pray ?  
I am a Sacrifice to my Guru  
By whose Grace, I Dwell only upon my Lord's Name. [2-5-161]

**Āsāvāri M. 5**

Thou, O Lord, art the Cause of causes,  
Nay, I can think not of another.  
For that alone happens what Thou Dost,  
And then one abides in the Peace of Poise,  
And one's mind is held and is Content.  
So prostrate at the Door of Thy Lord, O my mind. [1-Pause]  
When I joined the Society of the Saints,  
I disciplined my sense-desires.  
Ever since I was rid of my self,  
My Afflictions have ceased,  
And the Lord is Merciful to me,  
And has Saved my Honour. [1]  
Know thou that this is the only Joy,  
That one submits to whatever the Lord Does,  
And calls no one bad,  
And becomes the Dust of the Saint's Feet.  
He whom the Lord Himself Saves,  
He alone Tastes the Lord's Nectar-Name. [2]  
He of whom there's no one to call his own,  
Even of Him is my Lord, the God.  
My Lord is the Inner-knower of all hearts,  
And He Knows all and Oversees all  
O Lord, Save this Sinner too ;  
For, Nānak, Thy Slave. Prays to Thee alone. [3-6-162]

## Āsāvāri M. 5, Ik Tuka

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O my stranger friend,  
 Hearest thou the call (from the Yond), [1-Pause]  
 That what one loves in life,  
 That one leaves off in the end ?  
 And, the whole play ends like a dream  
 For them who have uttered not<sup>1</sup> the Lord's Name. [1]  
 They who forsaking their Lord have clung to the Other,  
 They are born only to die and hasten away.  
 But they who have earned their Lord,  
 Have lived Eternally, age after age.  
 Nānak : He on whom is the Mercy of the Lord,  
 He alone is the Devotee of God. [2-7-163-232]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

## Āsā M. 9

To whom shall I reveal the Pain of my Soul ?  
 For, I am in the grip of Greed, and my mind wanders in all directions, and I long ever for riches and more riches. [1-Pause]  
 To earn the joys of life, I suffer immense pain and serve one and all.  
 Like a cur, I call at every door and, I'm conscious not of the Lord's Worship. [1]  
 I have wasted away the human birth in vain : I am ashamed not if the people mock my ways.  
 Why utter not the Lord's Praise, O Nānak, that thou art rid of the Evil of the mind ? [2-1-223]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

## Āsā M. 1 Ashtapadis

Descending the treacherous Precipice (of Vice) one should bathe in the Pool (of the Lord's Name),  
 And should utter nothing vain but only the Lord's Praise,  
 And should Merge in the Lord, like water in the atmosphere,  
 And should churn all the True relishes to procure the Lord's Nectar. [1]  
 O my mind, hearken to this Wisdom :  
 That thy Lord Pervades and Upholds the whole universe. [1-Pause]  
 If one practises the discipline of Truth, death pains him not,  
 And, through the Guru's Word, he burns off his Wrath,  
 And he lives ever in the Sky (of his Mind), wrapt in a deep Trance.  
 By the touch of the Philosopher's Stone, one attains the Supreme Bliss. [2]  
 One should churn the Essence of Truth for his mind's sake,  
 And bathe in the brimful<sup>2</sup> pool (of the Lord's Name) that his Dirt is washed off,  
 And should become like unto Him with whom he's Imbued,  
 And should submit willingly to the Will of the Creator-Lord. [3]  
 And with the cool snow of the Guru, he should extinguish his (inner Fire),  
 And besmear his body with the 'ashes' of a dedicated (Mind) :  
 And wear this garb that he lives in the 'Home of Poise'.  
 And the Pure Praise of the Lord : let this be his flute. [4]  
 To be Wise in God : this is the Essence of Truth,  
 And to Reflect on the Guru's Word : this, indeed, is the Holy Bath.  
 To Realise the Lord within : this, indeed, is the True Worship.  
 And this is how one's Light Merges in the All-light. [5]

1. निदि = नि + न : those who have not.

2. सुन्नर : (Sans. शुन्न), also meaning white, shining, bright.

Then, one is filled with Ecstasy, for he has the Wisdom to love the One alone.  
 And he, the Elect one, then, Merges in his Lord, the King.  
 And he walks in the Will of the Lord,  
 Who cannot be known, yea, the Unmanifest He. [6]  
 As the lotus springs in water, yet keeps its head in the sky,  
 So does the Light of the Lord Pervade the world<sup>1</sup>.  
 How can I say He's near to one and far from another,  
 For I see His Presence all over and so Sing I the Praise of Him who is the Treasure (of Good). [7]  
 Yea, there is no one other than Him within or without,  
 And that alone happens what He the Lord Wills.  
 Says Nānak : O Bharathri, the Yogi, hear thou my Word,  
 That one's only Mainstay is the Immaculate Name of the Lord. [8—1]

Āsā M. 1

All contemplation, all austerities, all cleverness,  
 Lead one astray, and one finds not the (True) Path.  
 For, without Knowing (the Truth), one is Approved not :  
 And devoid of the Lord's Name, one rolls in dust. [1]  
 The Lord is the only True Being and the world passes away.  
 And, he alone, who Serves the Guru, is Emancipated. [1-Pause]  
 The world is trapped by Infatuation and Desire and Hope :  
 And, it is through the Guru's Word that one becomes Detached.  
 They, within whom rings the Lord's Name, flower like the lotus,  
 And over their heads is no more the terror of Death. [2]  
 The world is overpowered by the woman and loves the woman alone,  
 And yoked to the sons and the wife, one forsakes the Lord's Name :  
 And so one wastes away one's life and loses his turn<sup>2</sup>.  
 Yea, the Service of the Guru is the only True and Pure Deed. [3]  
 From without, (the Lord's Servant) seems to suggest "I am,"  
 But from within he is Emancipated, and Detached is he in the Mind.  
 The Guru's Word burns off Māyā and Infatuation,  
 And one Dwells upon the Lord's Immaculate Name in one's heart. [4]  
 One's outgoings then cease and the Mind is tranquillised :  
 But, the society of such a one one attains through the Lord's Grace.  
 Without the Guru, one is led astray and one comes and goes,  
 But when the Lord is in Grace, He Unites one with Himself. [5]  
 I seek to describe my Beauteous Lord but can describe Him not,  
 For, He is Unutterable and beyond value.  
 All my Afflictions turned into Joys accepting Thy Will, O Lord,  
 And, all my Pain was stilled by Thy True Name. [6]  
 One Plays upon the musical organs without hands and Dances he without feet,  
 For, when the Word is Revealed to him, he Sees the Truth (within).  
 His inner self becomes pious and joyous he becomes,  
 And the Lord is Merciful to him and Protects him He. [7]  
 If one loses one's self, one knows the Mystery of the three worlds :  
 And knowing the Mystery of the world, he Merges in Truth,  
 And Attunes himself to the One Lord and reflects on the Word.  
 Blessed, Blessed, Nānak, is the Lord who Decks him thus. [8-2]

Āsā M. 5

Of many kinds is the written word of which the writers feel proud,  
 But only when the Mind accepts the Truth, can the Truth be relished and described.  
 Uttering and reading are (otherwise) a mere strain,  
 For, though the writings are countless, whom they describe is also Infinite, and beyond count and words. [1]

1. i.e. It is with it and yet not of it.  
 2. Lit. game (of life)

Such a True one is the One alone,  
 And I consider birth and death as the expressions of His Will. [1-Pause]  
 The world is bound to Māyā and Infatuation and so to Death,  
 But one's Bonds are loosed if one cherishes the Lord's Name.  
 The Guru is the giver of Bliss : So, search thou not another,  
 For, the Guru keeps thy company both here and Hereafter. [2]  
 He who dies in the Word and Attunes himself to his only Lord,  
 And eats up the uneatable (Vices), his Doubt is cast away.  
 If one Enshrines the Lord's Name in the Mind, he is Emancipated even while alive.  
 And looking Godwards, he Merges in the Lord's Truth. [3]  
 He who Created the earth, the sky and the firmament,  
 He who Established all and then Disestablishes what He Establishes,  
 He, the Lord, is within the hearts of all,  
 And He asks no one else when He Forgives. [4]  
 Thou, O Lord, art the brimful Ocean, the Jewel, the Ruby,  
 Immaculate art Thou, the True One, the Treasure of Virtue.  
 Thou art Thyself the King and Thy own Advisor :  
 And one enjoys Thy Bliss when one Meets with the Guru, the Seer. [5]  
 The world is Bound : only they are Emancipated who still their Ego.  
 But, rare in the world is the Wise one who practises (the Truth),  
 Rare is the man of Wisdom who reflects on this Wisdom,  
 For, without Meeting with the Guru, one walks in Ego. [6]  
 The world is unhappy : rare is the one who is in Joy,  
 For, the world is afflicted by the disease of Indulgence, and weeps, losing its Virtue.  
 The world is born and then it dies, losing its esteem,  
 But, it is only those turned God-wards who know this Truth. [7]  
 Dear in price, immense in Majesty<sup>1</sup>, is the Lord,  
 Eternal, Undeceivable, but Attainable, is He through the Guru's Word.  
 One Receives Him through Love ; and, He Loves him who walks in His Fear.  
 Such are the thoughts that Nānak, the lowliest of all, proclaims in all humility. [8-3]

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## Āsā M. 1

When the body dies, the five (sense-organs) grieve.  
 But, if one is rid of Ego, one's Dirt (of Pain) is washed off with the Word.  
 He who knows this enters the House of Poise,  
 But he who knows not, loses his Honour. [1]  
 Who is it that dies ? Who it is that one weeps for,  
 When the Lord is the only Cause of causes, whose Writ runs over all. [1-Pause]  
 He alone weeps for the dead who is grieved,  
 And he alone grieves who has suffered.  
 He who is so affected, let him Know his Lord,  
 And he, then, knows that that alone happens what the Lord Wills. [2]  
 If the Lord Wishes us to Swim Across, He Makes us Die to our self.  
 And we shout 'Victory to the Lord,' and seeking His Refuge Attain the Supreme Bliss.  
 Sacrifice, O Sacrifice, am I to the Guru's Feet.  
 The Guru is the Boat, and his Word rows us across (the Sea of Fear). [3]  
 The Lord Himself is Fear-free, and His Light is ever-effulgent.  
 And, without his Name, one is Defiled and becomes Impure.  
 The world is wasted away by Vice : so why does the world cry,  
 When it knows that one is born only to die, if one hearkens not to the Music of Worship. [4]  
 Over the dead one, his friends cry and wail,  
 And so does the world of Three Modes wail eternally.  
 But, he who rises above pain and pleasure and whose Mind abides in Egiupoise,  
 Surrenders his body and Mind to the Love of the Lord. [5]

1. Lit. weight.

Though countless are the bodies, within them all is the One alone.  
 Even though countless for them are the ways of practising righteousness,  
 Without the Worship of the Lord, in His Fear, life is vain.  
 So, they who seek only their Transcendent Lord, Sing the Lord's Praise. [6]  
 The Lord Himself Dies (in one's death), He Himself winds up the play of life.  
 He Himself Creates and, having Established, Disestablishes all :  
 He Created the Creation, and is by nature Luminous He.  
 But, only he who Reflects on the Word, Meets with the Lord : else he wanders about in Doubt. [7]  
 Impurity is in the fire that consumes the world,  
 Impurity is in the waters, and on the earth and at all places.  
 In Impurity are men born, in Impurity do they die.  
 And it is through the Guru's Grace that one (becomes Pure), drinking the Essence of the Lord. [8]

Āsā M. 1

He who reflects on his Self, Realises his Essence<sup>1</sup>,  
 And, the Perfect Guru saves him with a single glance of Grace.  
 He, with whom the Guru is Pleased, his mind is tranquillised by his Mind. [1]  
 The Guru, our King, tests each one on His Touchstone,  
 And then casting His Eye of Grace upon him, Attunes him to his Lord and so Saves him He. [1-Pause]  
 Then, one's Capital-stock is only the Lord's Name, Immaculate and Pure,  
 And the Pedlar too becomes Pure and Imbued with (the Lord's) Truth,  
 And, through the Lord's Praise, abiding in the House of Poise, one Attains to one's God, the (Eternal)  
 Guru. [2]

The Word burns off all our Hope and Desire,  
 And one Dwells upon and utters only the Lord's Name.  
 Yea, from the Guru one finds the Path and the Abode (of God). [3] P. 414  
 One's golden body then seems utterly beautiful,  
 And from within too it is illumined by the incomparable Light (of God).  
 And, in all bodies, through the three worlds, one Sees one's only God.  
 That True and inexhaustible Treasure is now in my keeping. [4]  
 (That Treasure is the Lord) which Pervades the five (elements), three (worlds), nine (regions) and the  
 four (directions),  
 Who upholds the earth and the sky with His Power,  
 And who turns back our outgoing (mind). [5]  
 The Ignorant wretch Sees not what he sees with his eyes,  
 His tongue relishes not the Relish : (his ears) hear not what is told to him.  
 And his limbs, listless with the Poison (of Māyā), he is involved only with the world. [6]  
 In the Society of the Holy, one becomes Holy,  
 And one runs after Virtue, forsaking his Sins.  
 He who Serves the Other but not the Guru, gathers not Poise. [7]  
 The Lord's Name is the diamond, the jewel, the ruby,  
 And one's (awakened) Mind is the pearl : the Virtuous one has both (the Awakened Mind as also the  
 Lord's Name).  
 The Lord Tests all, and then, by His Grace, Saves He all (whom He finds True). [8]

Āsā M. 1

Through the Guru is all Wisdom, all Concentration and Satiation of the Mind.  
 Through the Guru is the Realisation of the Lord's Abode.  
 Through the Guru is awakened the Consciousness and one is anointed with the Word. [1]  
 Thus is the Essence of Loving Adoration of the Lord known.  
 It is through the Guru that one Realises the Lord's Name. [1-Pause]  
 Night and day, one walks in Purity and abides in Bliss,  
 And gathers he the Immaculate Wisdom of the three worlds.  
 But, through the True Guru is the Realisation of the Lord's Will. [2]  
 He enjoys True happiness and suffers no Woes.  
 Into him comes the ambrosial Wisdom and he Relishes the Great Essence.  
 His five (Desires) are stilled and (through him) everyone becomes Blissful. [3]  
 Thy Light Pervades all hearts, O Lord, all belong to Thee.  
 Thou Thyself Unitest all to Thyself and then Separatest Thou them :  
 And, whatever Thou Dost, that alone happens. [4]

1. Lit. tests the diamond.

He Builds and He Destroys, and Merges all in Himself, in His Will.  
 Yea, that alone happens as is the Lord's Will :  
 (But), without the Guru, no one Attains to the Perfect Lord. [5]  
 Man is unconscious (of his Destiny) as a child, as in his old age ;  
 And in his youth too he is drunk with Ego.  
 So, what profit will this man of Ignorance reap in the end ?  
 He who Blest me with sustenance and riches, Him I Realised not through Equipoise,  
 For, I was beguiled by Doubt and Grieved thereafter.  
 Round my neck is the Noose, and (yet) I seek to run wild. [7]  
 When I saw the world being Drowned, I hastened away in fear (to seek God's Refuge).  
 They whom the True Guru Saves are the Fortunate ones :  
 So Nānak clings to the Guru's Feet. [8-6]

#### Āsā M. 1

(Outwardly), they sing (sacred songs) : but within their minds is Iniquity.  
 They make music and pass for stoics.  
 But, without the Lord's Name, their mind is filled with Falsehood and Evil. [1]  
 Where goest thou, O mind, abide in thy own Home.  
 Through the Guru, thou art satiated with the Lord's Name and, searching thy Lord, thou findest Him  
 through Equipoise. [1-Pause]  
 As one's body is infected by Lust, Wrath and Infatuation  
 And Avarice and Ego—so one is in Pain.  
 How without the Lord's Name is one to tranquil one's mind ? [2]  
 He who bathes in his Within, Realises the Truth,  
 And knows, through the Guru, the state of his inner Self.  
 (But), one finds not the Lord's Abode without the Guru's Word. [3]  
 He who absorbs his form in the Formless He,  
 And, abides in Truth and knows that, though attributeless, all attributeless inhere in Him,  
 He is not cast into the womb again. [4]  
 Go thou where thou Attainest to thy Lord's Name :  
 And, by the Guru's Grace, do only the deeds of Piety.  
 And, Imbued with the Lord's Name, Sing the Lord's Praise. [5]  
 Through the Guru's Service, one Realises oneself,  
 And the Bliss-giving Name is Enshrined in one's mind :  
 And one is absorbed in the Name, night and day, through the Word. [6]  
 When the Lord Yokes me to Himself, I cling to Him,  
 And, I am awake to the Word and still my Ego,  
 And then I gather Peace both here and Hereafter. [7]  
 My mercurial mind knows not the Way.  
 For, the Egocentric is soiled in the mind ; to him the Word is Revealed not :  
 It is through the Guru that one Utters the Immaculate Name. [8]  
 I pray to my dear Lord and Master,  
 That He Keeps me in the Sanctuary of the Saints,  
 And Illumines my Mind with His Name and rids me of the Pain of Sin. [9]  
 I Reflected (on the instruction of the Guru) and so loved<sup>2</sup> the conduct of Piety,  
 And recognised I, through the Guru's Word, the one alone :  
 And my Mind was (Imbued with) the Lord's Name. [10-7]

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#### Āsā M. 1

The mind is like an elephant—wild and intoxicated with its own power<sup>3</sup> :  
 And it wanders about in the woods of Illusion, lured by Attachment :  
 With Death ever hovering over its head<sup>4</sup>, it goes about here and there,  
 But when it meets with the Guru, it finds its Home. [1]

1. खोडे (Sans. विरक्त) ; indifferent to, free from passion or from attachment to worldly objects.
2. पढाडा=पूडो बीडी (प्रीती कीती) ; loved.
3. मावडु (ताकत) ; *Lit.* the worshipper of Shakti or Power (Māyā).
4. चापे = (Sans. चप्) *Lit.* to grind, pound ; knead.

Without the Guru's Word, the mind finds not Peace,  
 So Dwell thou on the Lord's Immaculate Name and forsake the Poison of I-amness. [1-Pause]  
 This mind is ignorant ; how will it be Saved ?  
 For without Knowing, it will suffer the pangs of Death.  
 The Lord Himself Forgiving, Unites us with the Perfect Guru,  
 And, Destroying the Thorn of disintegration, Makes us Relish<sup>1</sup> the Truth. [2]  
 This mind is born of five elements.  
 It is the mind that does (good) Deeds and practises Righteousness,  
 And then drunk with power, becomes Wild and Ignorant too,  
 But, when it cherishes the Lord's Name, though the Guru's Word, it becomes beautiful again. [3]  
 This mind finds its Home through the Guru.  
 And so becomes Awake to (the Reality of) the three worlds.  
 This mind is detached and also attached, and practises austerities too,  
 And also it knows the Quintessence of the Supreme Lord. [4]  
 The mind now renounces all sense-desires and I-amness,  
 (And then) in it abide Desire and the craving for the Other.  
 He who, through the Guru, Tastes the Cure-all of the Lord's Name,  
 Gathers Glory, at the Lord's Court, yea, at God's Abode. [5]  
 This mind becomes fearless too by cherishing the Lord's Name by the Guru's Grace.  
 It overpowers the Five (Desires) and slays them ;  
 And holding its Ego in its grip, it binds them down. [6]  
 The Mind, by the Guru's Grace, forsakes all other pulls and loves,  
 And, through the Guru's Word, awakens to the Lord's Worship.  
 Hearing the Unstruck Melody (of the Word), the Mind accepts, and reflects upon, the Truth of the Word.  
 And, Realising the Self, it is Attuned to the Formless He. [7]  
 This Mind becomes immaculate in the Lord's Presence,  
 And, Attuned to the Lord's Name, is Imbued with the Loving adoration of the Lord, through the Guru's Word.  
 By the Guru's Grace, Dwell thou on the Lord's Praise—  
 The Lord, who Pervades all hearts, since the beginning of the beginning. [8]  
 (When) the Mind is Imbued with the Cure-all of the Lord's Name,  
 By the Guru's Grace, it Realises the Lord, the Dispeller of all Sorrow.  
 For the sake of Lord's Worship, one abides then in the Guru's Feet,  
 And becomes, like Nānak, the Slave of the Lord's Slaves. [9-8]

## Āsā M. 1

When the body perishes, where are then the riches ? —

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(The True riches are in the Lord's Name) :

But how can one in-gather the Name, without the Guru ?

The Riches of the Lord's Name keep ever our company :

And, he who is Attuned to the Lord is forever Immaculate and Pure. [1]

Who, pray, is our friend without the Lord ?

So, forsake not thou His Name in pain and pleasure alike, and He, Forgiving thee, Unites thee with Himself. [1-Pause]

For the love of the woman and gold,

The ignorant fool is perplexed by Doubt and forgets the Lord's Name.

He whom Forgives our Lord, contemplates His Name:

Him the fear of Death corrodes not and he Sings His Praise. [2]

The Guru-God is Beneficent, the All-pervading Lord, Sustainer of the earth

O Lord, keep me Thou in Thy Will.

The Lord seems sweet to me, by the Guru's Grace,

And my Afflictions are past and my Pain is stilled. [3]

1. ਪੈਣੇ : (ਪ੍ਰੇ) Sans. प्रेरण, driving or urging on.



No other cure, no charm, no incantation can be of any avail,  
 But the Contemplation of the Lord, through which all my Sins are destroyed.  
 O Lord, Thou Thyself Strayest men from Thy Path and they forsake Thy Name,  
 And Thou Thyself, again, Savest them in Thy Mercy. [4]  
 If the Other abides in the mind, then there is Doubt and Affliction and Distance from the Lord.  
 For, without the Guru, one is lured away by Doubt and contemplates the Other.  
 If one beholds the Guru's Vision, one Sees also one's Primal Lord,  
 (But), without the Guru's Word, of what avail is the human birth? [5]  
 One is wonderstruck and abides in the Realm of Ecstasy;  
 And men and angels, both, enter into the trance of Equipoise, Seeing the Vision of the Lord.  
 O Lord, Thou Fillest all and Upholdest all in Thy Mind,  
 Yea, like Thee, there is not another that I See. [6]  
 For whose Worship, we utter the Lord's Name,  
 That Lord Abides in the Society of the Saints.  
 The Lord breaks our Bonds and we Dwell upon Him in Equipoise.  
 And we are Emancipated, Attaining the Lord's Wisdom, through the Guru. [7]  
 Him touches not the Pain of the *Yama*,  
 Who is awake to the Lord and is Attuned to Him.  
 The Lord is the Lover of His Devotees and Keeps ever their company.  
 Nānak : one is Emancipated only through the Love of the Lord. [8-9]

Āsā M. 1, Ik Tuki

He who Serves the Guru. Knows his Lord,  
 His Sorrows depart and, through the Word, he Realises the Truth. [1]  
 O my mate, Dwell thou on Thy Lord,  
 And Serve thy True Guru and thou See-est thy Lord with the Eyes. [1-Pause]  
 The father, the mother and the world hold thee in Bondage :  
 And so do thy sons, daughters and thy wife. [2]  
 All deeds, all righteousness, performed in Ego are like fetters,  
 And, if thou thinkest of the Other, thy sons and wife too are thy Bondage. [3]  
 The farmer is bound to his farm (and he says, 'tis mine')  
 And so, from him the king demands revenue as price for his Ego. [4]  
 All dealings, made without Thought, are nothing but Bonds,  
 For, they satiate not (our Desire), and the net of Māyā and Infatuation is cast wide. [5]  
 The riches men of substance gather leave them, and so these too are a Bondage.  
 For, nothing is Approved without the Worship of the Lord. [6]  
 Thy study of the Vedas and discursive wisdom that inflate one's Ego forge new Bonds,  
 And, one is wasted away bound to Attachment and Sin. [7]  
 Says Nānak : "I seek the Refuge of the Lord's Name,  
 For, when the True Guru Saves one, one is Bound not by any Bounds." [8-10]

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By the Grace of the One Supreme Being, the Eternal, the Enlightener

Āsā M. 1, Ashtapadis<sup>1</sup>

They whose lustrous hair shone in plaits and were filled with vermillion in the parting,  
 Their hair was sheared with the scissors and their mouths were choked with dust.  
 Yea, they who revelled in their palaces, now find not a seat even in the common. [1]  
 Hail to Thee, O Lord, All-Hail !  
 O Primal Lord, I know not Thy end, for Thou changest the scene of Thy Play many many times.  
 [1-Pause]  
 When these beauties were married, their glamorous spouses sat by their side.  
 They were carried in palanquins and the bangles of ivory dangled round their arms.  
 (In greetings), water was waved over their heads, and they were fanned with glass-studded fans. [2]

1. The two verses under this heading were uttered by Guru Nānak as a protest against Babur's invasion of India in 1521 A.D.

A hundred thousand coins were offered to them when they sat and also when stood,  
 And they chewed nuts and dates, and enjoyed the bridal couch.  
 (But), today round their necks is the noose<sup>1</sup>, and their necklaces of pearls are broken into bits. [3]  
 Both riches and beauty have become their enemies  
 Which had lured them away to enjoy life's manifold pleasures.  
 Now, the soldiers have been told to dishonour them and carry them off.  
 Yea, if the Lord Wills, He Blesses with Glory, and if He so Wills, he punishes man. [4]  
 But, if one were to foresee and forethink, why would he be punished thus ?  
 The kings had lost their heads and revelled in revelries.  
 But now that the writ of Babur prevails, not even the princes get their bread to eat. [5]  
 The Muslims have lost their prayer-time and the Hindus of worship :  
 And, how can the Hindu women without a bath and plastering their kitchen-square, anoint their  
 foreheads with the saffron-mark ?  
 They who remembered not Rām, in their time, are now accepted not even if they shout "Allāh." [6]  
 Some (warriors) return to their homes and from them others ask about the welfare of their kins (on  
 the battle-field).  
 Yea, in the lot of some it is so writ, that (with their spouses gone), they will wail in anguish their  
 whole lives.  
 Says Nānak : "That what the Lord Willed has come to pass, else what could the man do of  
 himself ?" [7-11]

## Āsā M. 2

Where are the stables now, where the horses, where are the drums, where the flutes ?  
 Where are the sword-belts, where the chariots<sup>2</sup>, where the red dresses (of the soldiers, pray ?  
 Where are the looking glasses, where the beauteous faces, no, I see them not before me. [1]  
 This world belongs to Thee, O Lord : Thou art its Master,  
 And Thou Establishest and Disestablishest in a moment,  
 And through the lure of riches dividest brother from brother. [1-Pause]  
 Where are the homes, where the mansions, where the magnificent *sarais* ?  
 Where are the beauteous brides, lounging on a cosy bed, seeing whom one would get no sleep.  
 Where are the betel-leaves and their sellers, where are the harems ? All have vanished like a shadow. [2]  
 Many, O many, have been consumed and wasted away by their riches,  
 Which one gathers not without sinning, nor carries along when dead.  
 He whom the Lord wishes to destroy, his goodness he destroys first. [3]  
 Hearing of the invasion of Babur, millions of Muslim divines prayed for his halt :  
 But, he burnt all the age-old<sup>3</sup> temples and the resting places, and the princes, cut into pieces, were  
 thrown to the winds. P. 418  
 Not a Moghal was blinded (by God).  
 And, no miracle<sup>4</sup>, no charm, saved the man from disaster ! [4]  
 The Moghals and the Pathāns grappled with each other and the swords clanged on the battle-field,  
 And while the Moghals fired their guns, the others put their elephants forth.  
 But they whose Fortunes were the losers at the Lord's Court, death forsure was in their Lot. [5]  
 The Hindu and Muslim and Rajput women had some their veils torn off, while others were licked by  
 the flames<sup>5</sup>.  
 And they whose loved ones returned not to their homes,  
 O, how did they pass their nights ? [6]  
 The Lord Himself is the Doer and the Cause, so who it is that one may go to ask ?  
 For all joy and sorrow come from the Lord.  
 Who other than Him can one go to wail ?  
 Says Nānak : "The Lord of Command Yokes all to His Will and is thus Pleased.  
 And, we gather what is Writ in our Lot." [7-12]

1. मलका (सिलका) (Arabic) : rope.
2. गाडेरुडि = वेह - गाडी ; chariot.
3. धिन (Sans. दृज) lit. adamant ; hard, well-built.
4. परचा लाटिआ (परचा लाहजा) : to write charm on a paper.
5. Lit. their abode was the crematorium.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā Kāfi M. 1, Ashtapadis

As is the shepherd in a pasture-halt (for a brief moment),  
 So is the world.  
 Yet, the man commits Falsehood and establishes here his hearth and home. [1]  
 O ye slumbering men, Awake, for the traveller<sup>1</sup> is on his way out. [1-Pause]  
 We may build permanent homes if we have to abide forever,  
 But the body dies and the Soul escapes, O, only if one were to know ! [2]  
 Why do ye cry and wail<sup>2</sup> (for the dead) : for the Lord alone remains forever,  
 And, while ye wail for the dead, who is it that will wail for ye ? [3]  
 Ye are engrossed in vain strife and commit falsehood,  
 For the dead hear not your wails : only the living world does. [4]  
 He the Lord who puts the man to Sleep Awakens him He alone,  
 And, if one knows one's real Home, then one Sleeps not. [5]  
 If the dead one has taken something along, then ye also gather some goods,  
 Yea, gather the riches only then, and See, Realise and Know. [6]  
 Trade ye with desirable Object, lest ye Grieve,  
 And abandon your Demerits, do Good, and so realise the Essence. [7]  
 Make Righteousness your farm, Truth the seed :  
 Yea, practise such a farming.  
 And, ye are traders only if ye reap some (True) Profit. [8]  
 If the Lord be in Mercy, one Meets with the Perfect Guru and the Truth to him is Revealed.  
 He then utters the Lord's Name, hears the Name and deals only in the Name. [9]  
 As one reaps the profit, so suffers he loss, this is the way of the world,  
 "But," says Nānak, "I find (only) Glory, for I walk in the Will of my Lord."

Āsā M. 1

I have searched through the four corners of the world : no one<sup>3</sup> is mine.  
 But, if the Lord so Wills, the Lord becomes mine and I His. [1]  
 There is no other Door for me where I may go to pray.  
 Yea, Thou art my only True Master :  
 Thy True Name alone is upon my tongue. [1-Pause]  
 Some but serve the adepts to become seers like them, and ask for miraculous powers.  
 But, I crave for the Lord's Name alone, instructed in the Wisdom of the Guru. [2]  
 The Yogis, the revellers, the mendicants in tatters,  
 What do they roam the world for ?  
 Why don't they Realise the Guru's Word all the time, to Realise the Reality of the Real. [3]  
 The Pundits, the wise teachers, the fortune-tellers, the readers of the Purānas  
 Know not of the Substance within, their Supreme Lord hid in their very Mind. [4]  
 The devout practise austerities in the woods, and abide ever at the pilgrim-stations,  
 Yea, they, the men of passion, search not their Self : then why have they become recluses ? [5]  
 Some there are who control their sex and are called men of continence,  
 But, they are Emancipated not, without the Guru's Word,  
 And in Doubt is their coming and going. [6]  
 And, there are the householders who, attuned to the Guru's Wisdom, serve their fellowmen and practise  
 Righteousness,  
 And with firm faith in the Lord's Name and charity (to all) and ablution (of their Selves) are awake  
 to the Worship of the Lord. [7]  
 From the Guru does one Realise One's True Abode,  
 And so one forsakes not the Lord's Name, and accepts the True One with the whole Mind. [8-14]

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1. Lit. pedlar.  
 2. ਓਹੀ ਓਹੀ = ਹਰਿ ਗਇ (ਹਾਏ, ਹਾਏ) ; cries of wailing.  
 3. ਨੀਮੀ : (Sans. निषेध) ; is not.

## Āsā M. 1

When one stills one's Desire within one's mind, one Crosses the Sea of Material Existence, Ferried by  
(the Lord's) Truth.

O Thou Compassionate One, since the beginning of Time, I seek Thy Refuge. [1]

Thou art the Eternal Giver : I am Thy seeker ; Bless me with Thy Vision, O Lord !

When I Dwell on Thy Name, through the Guru's Word, the Temple of my Mind rings with Joy.

When I give up my false Greed, I Realise the Truth,

[1-Pause]

And Merging in the Guru's Word, I become Wise in the Self<sup>1</sup>. [2]

This mind is satiated not like the (cravings of a) king, and craves for more and more,

But when, through the Guru's Word, one overcomes one's Greed, one is reconciled to the Lord. [3]

If one sows in the barren land, what profit will he reap ?

Such too is the Lot of the Egocentric, unaffected by Truth, and he gets stuck up in Falsehood. [4]

Abandon your Greed, O ye Blind, Greedy ones, for Greed brings one immense Pain.

If only the Lord Abides in ye, your Ego is stilled. [5]

Forsake your Duality, for it is the wrong way, else ye will be Beguiled.

Seek ye the Refuge of the True Guru, and praise ever the Lord's Name. [6]

Accursed is the life of the hard-hearted Egocentric, tasteless like a stone,

Which, even if one keeps in waters for long, remains dry at heart. [7]

The Lord's Name is the Treasure with which the Perfect Guru has Blest me.

And whosoever churns it, obtains Nectar : so Nānak forsakes not the Lord's Name. [8-15]

## Āsā M. 1

The man, like a wayfarer, comes from one side and goes to another,

And is involved in the world's Strife and loves not Truth. [1]

Why run about and search the Lord without, when the Guru's Word Reveales Him to us (within ourselves),

And we abandon our sense of Attachment and arrive at our Home. [1-Pause]

We Attain to the True One through Truth, not Falsehood.

And, when one is Attuned to the True One, one comes not again (into the world of Desire). [2]

Why do you wail for the deard ? nay, ye know not how to wail :

Indeed, ye must wail (for yourselves) and Praise the True One and Realise the Lord's Will. [3]

He who gets the wages (of Virtue) in the Lord's Will, his birth alone is of avail.

And then gathers he the Fruit (of Wisdom) and the (Lord's) Will is Revealed to Him. [4]

If the Lord Wills, He Robes his Servant :

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If not, He Binds him down and Strikes him in the head. [5]

The Profit is of the Truth and Justice, which one Enshrines in one's Mind,

And then one attains to what is Writ in one's Lot and stills his Ego. [6]

The Egocentrics are Punished, and they are consumed by (endless) Strife.

Yea, the False one is beguiled by Falsehood and is wasted away, Bound hand and foot (by Desire). [7]

He who Enshrines the Lord in his Mind Grieves not :

For, if one lives the Guru's Word, the Lord Forgives all his Sins. [8]

Nānak craves for nothing but the Lord's Truth that comes through the Guru's Grace.

Yea, he has no one else to look upto but Thou, O Lord ; so Bless him Thou with Thy Mercy. [9-16]

## Āsā M. 1

What for shall I go out to search the woods,

When the Woods in my own Home are in bloom ?

Yea, through the (Guru's) Word, the Truth instantaneously abides in our heart. [1]

And, then wherever we See, we See the Lord alone : for there is not another,

And walk on the Guru's Way and Realise the Lord's Presence<sup>2</sup>. [1-Pause]

When the Lord Himself Attunes us to His Truth, we accept its Verities.

And then we walk ever in His Will, and Merge in His Being. [2]

1. परमार्थ : (Sans. परमार्थ), *lit.* the highest or most sublime truth, true spiritual knowledge ; knowledge about Brahman or the Supreme Spirit.

2. *Lit.* mansion.

When He the True Lord Abides in our Mind, that state is the real State.  
 Yea He Blesses us with Glory and His Treasure becomes not any the lesser for His Givings. [3]  
 When one Serves every 'you and me', how will one Attain to the Lord ?  
 Yea, if one boards a boat of stone, he will sink with it. [4]  
 One should Surrender one's Mind and body to the Lord,  
 And Realise the Essence of the True Substance, through the Guru, and so find one's Real Home. [5]  
 We speak of birth and death, but all this is the play of the Creator-Lord,  
 Yea, he who (dies to) his self, he dies not again. [6]  
 One should do the Deed that is Writ in one's Lot by God.  
 If one offers one's Mind to the Guru and so Meets he Him, this Meeting is beyond value. [7]  
 The Lord Himself is the Evaluator of the Jewel (of the Mind), He alone Knows its price.  
 Says Nānak : "If the Lord Abides in our Mind, that alone is True Glory." [8-17]

## Āsā M. 1

They who forsake the Lord's Name are strayed away by the world of Doubt :  
 Yea, he who forgets the root and thinks of the branches, shall he gather the Essence of the tree? [1]

There is no Emancipation without the Lord's Name : but do we Realise the Truth ?  
 It is only by turning God-wards that we are Released : the Egocentrics but lose their Honour.

[1-Pause]

They who Served their only Lord, their Intellect became Perfect.  
 O Lord, take Thy Servants in Thy Refuge, O Thou, the Immaculate One, who art since the beginning of beginning. [2]

My Lord is the One alone, O dear, there is not another.  
 And, it is through the Grace of the True One, that I gather all Gladness. [3]  
 Without the Guru, not one has Attained to the Lord, though say they all they have.  
 The Lord Himself shows us the Way, and the True Worship is Enshrined in our Mind. [4]  
 Even if one instructs the Egocentric, he goes astray,  
 For, no one is Emancipated without the Lord's Name, and, dying, one falls into Hell. [5]  
 He who is born only to die and walks in Doubt and Cherishes not the Lord's Name,  
 He the one is worthless, if he Serves not the Guru-God. [6]  
 As the Lord Wishes, so do we Serve our Lord,  
 Yea, He alone Doth (all) and Seeth His Glory : who else is there to be asked ? [7]  
 The Service of the Guru he alone does whom the Lord Bids so to do.  
 And, then, one Attains Honour at the Lord's Court. [8-18]

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## Āsā M. 1

Magnificent and Great is our Lord : so is the Guru's Word.  
 If, by Good Fortune, one attains to the True Guru, one finds through Him the State of Nirvān. [1]  
 I am the Slave of Thy Slaves, O Lord : I am Thy page-boy :  
 And, I abide as Thou Willest and in my mouth is Thy Name, [1-Pause]  
 I thirst for Thy Vision and Thou Pleasest my Mind if Thou so Willest.  
 Yea, in the Hands of my Master is Glory and through His Will we attain Honour. [2]  
 The True One is not afar : within our inner selves is He alone,  
 And wherever I See, I See my Lord Pervading all : but, how can I evaluate Him ? [3]  
 He Does all by Himself and Undoes He too, and so Sees He Himself His own Glory.  
 If one Sees Him through the Guru's way, one knows His Glory.  
 He who Serves the Guru, attains Merit while alive.  
 And if such be the Writ of one's past Karma<sup>2</sup>, one finds the True Guru. [5]  
 The Egocentric suffers loss, each day, and is lured away by Doubt :  
 Yea, how can the self-ward, Ignorant one, See the Vision (of God) ? [6]  
 His birth alone is of consequence who Attunes himself to the True One,  
 And Meeting the Guru, he becomes as if the Philosopher's Stone (to transmute others), and his Light  
 Merges in Light of God. [7]  
 And, remains he Detached, night and day, and Serves only his Lord.  
 Nānak : Contentment comes only through the Lord's Name, and if one be Attuned to the Lord's Feet.  
 [8-19]

1. Lit. he'll gather dust.

2. i.e. as a result of deeds done in the past.

Āsā M. 1

How much is one to say (of one's Lord) for one knows not His End.  
 He is the only Support of the supportless : He is my only strength. [1]  
 Nānak's prayer is but this : "O God, make me Wise in Thy Name."  
 When I lose my self, Wisdom dawns upon me, and I Attain to the Lord, through the Guru's Word. [1-Pause]  
 If one loses one's Ego and I-amness, one gathers Discrimination,  
 And one's Mind is pleased with the Lord and Truth becomes his only Mainstay. [2]  
 One should be Content externally with the Lord's Name : this alone is the True Service (of God).  
 And, for him there is no Woe who walks in the Lord's Will. [3]  
 He who submits to the Lord's Will, he is Treasured by the Lord :  
 The False Coins find no place (in the Lord's Treasury) ; they mix with the False ones. [4]  
 Every one assembles the True (Coins), for with them one buys the Wares of Truth.  
 But no one looks at the False Coins and they are cast (again) in the fire. [5]  
 He who Realises his Self is himself the Supreme Self.  
 For, the Lord is the Tree of Nectar which fruitions in Nectar. [6]  
 They who Taste the Fruit of Nectar are Inebriated with (the Lord's) Truth :  
 They harbour no Doubt, nor sense of Separation, and on their tongue is the Lord's Name. [7]  
 O man, wrought deeds brought thee into the world in the Lord's Will, so walk ever in the Lord's Will.  
 Nānak, the Meritless one, seeks Merit from Thee, O Lord, and begs he for the Glory of Thy Truth. [8-20]

Āsā M. 1

My Mind is Imbued with the Lord's Name and now I utter nothing but (the Lord's) Truth. P. 422  
 How is the world concerned if Thou, O Lord, art Pleased with me ? [1]  
 So long as you have life, Dwell only on the True One, O mind,  
 And earn the Profit of the Lord's Praise and gather Gladness. [1-Pause]  
 True is Thy Service, O Thou Compassionate One, Bless me with it.  
 I live if I Praise Thee : for Thou art my only Mainstay in life. [2]  
 Thy Slave sits at Thy Door like a Watchman : Thou alone Knowest the Agony (of his Mind).  
 Wondrous is Thy Worship for it destroys all Pain. [3]  
 The God-man knows that (his life-object is) to utter Thy Name in Thy Presence :  
 And, then, his life is Approved, and the (Mystery of the) Word is Revealed unto him. [4]  
 He who equips himself with Truth, Contentment and Love and the Lord's Name,  
 And forsakes Evil, the True Lord Blesses him with His Truth. [5]  
 The True Lord Yokes us but only to the Truth,  
 And He Himself ministers Justice as is His Will. [6]  
 The Blessing of the True Compassionate Lord is also True,  
 So Serve thou Him, night and day, for beyond value in His Name. [7]  
 Thou art my Sublime Lord, I am a low wretch, but I have the repute of being Thy Slave :  
 So be Thou Merciful to Nānak, that the Separated one<sup>1</sup> (too) gathers Thy Truth. [8-21]

Āsā M. 1

How may one's comings and goings cease ? How may one Meet with one's Lord ?  
 For, immense is the Pain of births and deaths and of Doubt and Duality. [1]  
 What use is life without the Lord's Name ? O fie on the cleverness that we practise,  
 And we Serve not the Saint or the Guru nor cherish the Lord's worship. [1-Pause]  
 One's comings and going cease and one attains to the Perfect Guru,  
 If God Blesses us with His Name and our False Doubt is dispelled. [2]  
 Let us join the Society of the Saints and Sing ever the Lord's Blessed Praise,  
 And so Attain to one Primeval, Transcendent Lord, through the Guru's Grace. [3]  
 As a pantomime stages his mimicry, so is the World's play,  
 One sees the show for a moment, but it takes no time to pass away. [4]  
 We play on the chess-board of the self, with the chess-figures of Ego and Illusion.  
 The whole world loses thus and wins he alone who Dwells on the Guru's Word. [5]

1. बाँझी (बाँझी) : foreigner, stranger ; hence, the separated one.

A is the staff in the hand of the blind, so is the Lord's Name with me.  
 Yea, the Lord's Name is my only Support, be it night or day<sup>1</sup>. [6]  
 I live as Thou Willest, O Lord ; for Thy Name is my only Mainstay,  
 I find it as my only Companion in the end ; for me it is the Door of Salvation. [7]  
 I have obliterated the Pain of birth and death, Dwelling on the Lord's Name.  
 Says Nānak, "Let me not forsake His Name : for the Perfect Guru Saves (thiswise alone.)" [8-22]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

**Āsā M. 3, Ashtapadis**

In the pool of Thy Name, O God, are contained the Shastras, the Smritis and the Vedas,  
 And the (holy) Ganga is held in Thy Feet.  
 The world of three Modes the men can understand ; but Thou, O Lord, art the (Unknowable) Wonder  
 of wonders ! [1]  
 I dwell on the Feet of such a Lord and so utter only the Nectar-Word. [1-Pause]  
 Myriads<sup>2</sup> of angels stand at Thy Door, and the miracle-men and they who live only on the air : P. 413  
 But, how can they know Thy Form ? What can they think about thee or say ? [2]  
 The three Modes and the four sources of creation<sup>3</sup> are but the expression of the world.  
 But it is through Thy Grace that one attains to the Fourth State (of Bliss) and one Utters the  
 Unutterable. [3]  
 Thou art the Creator-Lord, all is Thy Creation : O, what can a mere mortal do ?  
 Yea, on whomsoever is Thy Eye of Grace, Merges in thy Truth. [4]  
 The whole world that comes and goes utters but Thy Name :  
 If Thou Willest, it Knoweth (Thy Mystery) through the Guru, else the Egotists abide in Ignorance. [5]  
 (They say :) the Lord gave the four Vedas to Brahma, and he, reading them, reflected on them.  
 But he Knows not the Lord's Will and so shuttles he between Heaven and Hell. [6]  
 In every age, the Lord Created many kings of whom some are called incarnations of God,  
 But even they found not Thy End, O Lord : what shall I then say or think about Thee ? [7]  
 Thou art True, True is Thy Creation too ; if Thou so Blessest me, I utter Thy Truth.  
 And, he whom Thou makest to Realise Thy Truth, Merges in Thy Name, the natural Way. [8-1-23]

**Āsā M. 3**

The True Guru made me lose my Doubt,  
 And, now, I Enshrine in my Mind the Immaculate Name (of the Lord),  
 And, I Realise the Word and gather Eternal Bliss. [1]  
 O my Mind, hear thou the Essence of Wisdom.  
 The Giver Knows our State and, through the Guru, we Attain unto the Treasure of the Lord's Name.  
 If one Sees the Vision of the True Guru, one is Blest with Glory, [1-Pause]  
 And quenched is one's Fire of Desire and Attachment,  
 And one is Imbued with Equipoise and Sings the Lord's Praise. [2]  
 Without the True Guru, I know not of another,  
 For, the others are engrossed in Māyā and the love of the Other.  
 And it is through the Guru that one is Blest with the Lord's Word. [3]  
 The Guru's Service is the Essence of all penances,  
 For, the Lord then Abides in our Minds and all our Woes depart,  
 And at the True Gate, one looks True. [4]  
 Through the Guru's Service, one knows (the Reality) of the three worlds,  
 And Knows one's Self and so Attains to the Lord.  
 Yea, through the True Word, one mounts to the Lord's Castle. [5]  
 Through the Guru's Service, one Emancipates all one's kindreds,  
 And Enshrines the Immaculate Name in the heart.  
 And so one is bedecked with True Glory in the True Home. [6]  
 Fortunate are they whom the Guru has yoked to His Service,  
 They are dedicated to God's worship night and day and the Lord's Name is embedded in their Minds.  
 Yea, through the Lord's Name are myriads of men Emancipated. [7]

1. ਦ੍ਰੁਤ : (Sans. द्योतः) : light, brightness, lustre ; sunlight.

2. Lit. Three hundred & thirty million (33 crores), according to the Pauranic belief.

3. The egg-born, the foetus born, the sweat-born & the earth-born.

Nānak but utters the True Thought :  
That One must Keep the Lord's Name in one's heart.  
For, only if one is Imbued with the Lord's Adoration, one is Redeemed. [8-2-24]

### Āsā M. 3

All men live on hope.  
But, he who Realises the Lord's Will, abandons all hope.  
Many have been put to Sleep by (false) hopes.  
And, only they are Awake, who were Awakened by the Lord. [1]  
The True Guru made us Realise the Lord's Name ; for, without the Name, one's Hunger goes not.  
Through the Lord's Name is the Fire of Desire quenched :  
But one is Blest with His Name by God's Will. [1-Pause] P. 424  
In the Kali Age, know thou the Essence of the Lord's Word :  
And, this alone is the Lord's Worship that one loses one's Ego.  
If one Serves the True Guru, one is Approved :  
So, He who Created this Desire in thee, know thou Him. [2]  
What shall we offer to him who Sings to us the Lord's Word,  
And through whose Grace the Lord's Name is Enshrined in our Mind ?  
To him offer thou thy head, shedding thy self,  
And, know thou the Lord's Will and Attain Eternal Bliss. [3]  
The Lord Himself Does all deeds, and causes other to do.  
And of Himself He makes us Enshrine His Name in our Mind, through the Guru.  
He Himself Leads us astray and also Puts us on the Right Path.  
And, through the True Word, one Merges in His Truth. [4]  
True is the Word : yea, True is the Lord's Word.  
And, through Ages, men have uttered it, by the Guru's Grace.  
The self-willed are beguiled and led astray by Doubt.  
For, without the Lord's Name, the world wanders about, like mad. [5]  
Throughout the three worlds, Māyā holds its sway.  
The Unwise read (many books), but hold fast to the Other :  
(And though) they do many (righteous) deeds, they suffer immense Pain.  
And, they gather Peace only when they Serve the True Guru. [6]  
One sucks Nectar, Dwelling upon the Lord's Word :  
And, night and day, he Relishes it, stilling his Ego.  
And, through the Lord's Grace, one enjoys the Bliss of Equipoise.  
Yea, they who are Imbued with the Lord's Name always love the Truth. [7]  
One must read of the Lord, Dwell upon Him, and Reflect upon the Guru's Word,  
For, by dwelling on, and reading of, the Lord one's Ego is stilled.  
Nānak : one must Contemplate the Lord, Imbued with His Love and Fear.  
And Enshrine the Lord's Name in the heart through the Guru's Word. [8-3-25]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

### Āsā M. 3. Ashtapadis, Kāfi

From the Guru is all Bliss : the Guru quenches our Fire of Desire.  
Yea, We receive the Lord's Name through the Guru and also all Glory. [1]  
So Cherish thou only the Lord's One Name, O brother.  
Seeing the world on Fire, I have sought the Lord's Refuge. [1-Pause]  
From the Guru is all Wisdom and one Dwells on the Quintessence (of the Real),  
From the Guru one finds one's Home, and the Lord's Door, and the treasurefuls of Worship. [2]  
Through the Guru, one Dwells upon the Lord's Name, and (Knowing its Essence) Reflects upon it.  
Through the Guru is the Devotee dedicated to the Lord's Praise, and within him is Enshrined the  
Infinite Word. [3]  
Through the Guru is all Bliss : one comes not to Sorrow (through the Guru),  
Through the Guru one stills one's Ego, and one's mind becomes Pure. [4]  
Meeting the True Guru, one loses one's self, and knows (the Reality of) the three worlds.  
And one Sees the Lord's Pure Light pervade all, and his Light Merges in God's Light. [5]  
When the Perfect Guru instructs, one's Mind becomes Sublime,  
And from within, one is Cooled and Comforted : yea, through the Lord's Name, one gathers Bliss. [6]



The Perfect Guru meets thee when the Lord is in Mercy upon thee,  
And then all thy Sins are eradicated, and there is no Pain nor involvement for thee. [7]  
All Glory is in God's Hands ; He alone Engages thee in the Contemplation of the Lord's Name.

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Nānak treasures the Name in the Mind and so he is Blessed with Glory. [8-4-26]

Āsā M. 3

O Mind, hear thou the Lord's Name and Enshrine it within thyself : thy Lord of His own accord will come to meet thee.

Worship thy Lord day and night truly, and Attune thyself to the True One. [1]

Contemplate only the One Name and gather Bliss.

Eradicate thy Duality and 'I-amness' : in it is thy Glory. [1-Pause]

The Lord's Worship is sought by the angels and the seers : but, without the True Guru, one can Attain it not.

The Pundits read the Books and the astronomers the stars, but they Know not the Essence. [2]

In His own Hands, the Lord Keeps everything : but one can say not, how ?

One Receives what the Lord of Himself Gives : this is the Mystery Revealed by the Guru. [3]

All Belong to Thee, O Lord, Thou belongest to all :

Whom shall we call bad, when there is not another without Thee ? [4]

The Writ of the Lord alone runs : all are engaged in His Task.

He Himself strays His beings from the Path ; and so within them abide Vice and Greed. [5]

Some He Awakens to His Reality and they Know and Reflect (on the Essence).

They are Blest with the Lord's Worship : and within themselves gather the Treasures (of Virtue). [6]

The Wise ones Know nothing but the Truth : and they are awake only to the Truth,

They are led not astray by the Other, for they Know the Truth. [7]

Within them also are the five (Desires), but the five within them are Discriminating.

Says Nānak : "Without the True Guru, these are overcome not ; and it is through the Lord's Name that one stills one's Ego." [8-5-27]

Āsā M. 3

Within our 'Home' is the Thing : there's nought without.

We Attain to It through the Guru's Grace : and the Doors within are opened unto us. [1]

O brother, we Attain to our Lord through the True Guru;

The Treasure of the Lord's Name is within us : but, through the True Guru it is Revealed. [1-Pause]

He who is the Seeker of the Lord gathers the Jewel of Discrimination,

And, When he opens up his Within and Sees the Vision of the Divine, he finds the source of his Redemption. [2]

Within us are myriads of Chambers in which the Soul abides,

And one Receives one's heart's Desire, and comes not again (into the world of Desire). [3]

The Wise ones assembled the Real Thing, being Awake to the Guru.

The Lord's Name is the Priceless life-object : it is through the Guru that one Attains to it. [4]

He who searches the 'Thing' without, finds it not, for it lies within us.

The whole world is led astray by Doubt : and so do the Egotists lose Honour. [5]

One forsakes one's True Home and goes to the Wrong Door.

And he is caught like a thief, and without the Lord's Name, he suffers Sorrow. [6]

Blessed are they who Realise their Home.

They Realise the Lord within, through the Guru's Glory. [7]

The Lord of Himself Blesses : of Himself He Reveals Himself to us.

Dwell thou on the Lord's Name, O Nānak, and Attain Glory at the True Door. [8-6-28]

Āsā M. 3

He who Realises himself knows how sweet is the Lord's Name,

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Yea, Tasting it, myriads were Emancipated who Loved the Truth. [1]

The Lord is the Purest of the pure and He can abide only in a Pure heart,

If one Praises Him through the Guru's Word, and remains unaffected by Māyā. [1-Pause]

Without the (Guru's) Word, one knows not one's Self and one remains but Blind.  
 Through the Guru's Word is the inner Illumination, and the Lord's Name keeps one's company in the end. [2]  
 And then one abides only in the Lord's Name and deals only in the Name.  
 Within one then echoes (nothings but) the Name : on one's tongue is the Name : and through the (Guru's) Word, one Reflects on the Name. [3]  
 Let us then Hear the Lord's Name, Believe in the Name : for, through His Name is all Glory,  
 And praise ever the Name and Attain to the Lord's Castle, through the Name. [4]  
 Through the Name is the heart Illumined : through the Name is all Glory :  
 Through the Name is all Bliss : So, I seek the Refuge of the Lord's Name. [5]  
 Without the Name we are Approved not, and the Egotists lose their Honour,  
 And they are punished at the Yama's Abode, and they waste their lives in vain. [6]  
 All Serve the Lord's Name<sup>1</sup> to whom the Name is Revealed through the Guru.  
 Through the Name is the Realisation<sup>2</sup> of the Name : through the Name is all Glory. [7]  
 He who is Blest with the Name Receives it : through the Guru's Word is the Name Realised.  
 Nānak : all is under the sway of the Lord's Name,  
 But it is through Perfect Destiny that one Attains to the Name. [8-7-29]

### Āsā M. 3

The Deserted Woman abides not in the Lord's Home ; she knows not the Relish of the Lord.  
 She is Sour-tongued : she Bows not (to her Lord), for she is attached to the Other. [1]  
 How is this mind held ?  
 It is held through the Guru's Grace, and when it is instructed in Wisdom, it comes Home. [1-Pause]  
 The True Bride is Embellished by the Lord Himself, awakening His Love within her.  
 And, then, she walks in the Will of the True Guru and is Bedecked spontaneously with the Lord's Name.  
 Such Brides Enjoy their Spouse ever on the Lord's Couch in the State of Equipose. [2]  
 They are bewitched by the Lord's Love,  
 And, Meeting with the Lord, they attain Bliss. [3]  
 With the Infinite Wisdom (of the Lord), the True Bride is Embellished and is Blest with Glory :  
 She is Beauteous, is Blest with Brothers, and is Loved by her Lord. [4]  
 Within the True Bride is the Lord's Love :  
 Yea, of the Lord who is Infinite and Unfathomable.  
 She Serves the True Guru in True Love and Faith. [5]  
 The Bride is Embellished with the Necklace of Merit :  
 And she applies the Scent of Love to her body, and treasures 'within' the Jewel of Discrimination. [6]  
 They who are Imbued with the Lord's Worship, through the Word is their High Caste<sup>3</sup>.  
 Without the Lord's Name all have a low caste, and one is a worm abiding in Dirt. [7]  
 Every one is involved with his self : without the Word, our Ego goes not.  
 Nānak : they who are Imbued with the Lord's Name, lose their Ego and Merge in (God's) Truth. [8-8-30]

### Āsā M. 3

They who are Imbued with God's Truth are Pure ; their Glory is True.  
 In life, they are known in every home, and hereafter they are renowned through the ages. [1] P. 427  
 O my Beauteous, Colourful Mind, get thyself Imbued with True Colour.  
 For, if thou art Imbued with the Beauteous Word, then this Colour fadeth not. [1-Pause]  
 We are Vile, Sinful, men of Ego, full of Vice and attached to the Other.  
 When we Meet with the Guru, the Philosopher's Stone, we are transmuted into Gold, and within us  
 burns the Infinite Pure Light of the Lord. [2]  
 Without the Guru, no one takes on the True Colour : when the Guru is Met with, one is Dyed  
 (in His True Colour).  
 They who are Imbued with the Guru's Love-in-fear,  
 Merge in the Praise of the True One. [3]

1. The service of the Name, or the All-pervading spirit, is to believe in and dwell upon it.
2. Lit. acceptance ; the idea is that one realises the Name (or God) only by contemplating the Name (or the Word), & not through any other way or practice, ritual or belief.
3. i.e. one's high caste is not by birth, but by deeds.

Without the Lord's Fear, the Cloth (of mind) is cultured-not, and the mind becomes not Pure.  
 Without the Lord's Fear, whatever one does is False and of no avail. [4]  
 He whom the Lord Himself Dyes in His Colour is so Dyed, and he joins the Society of the Saints.  
 But, it is through the Perfect Guru that one attains to the Society of the Holy where one Merges in  
 Truth, all-too-~~spoon~~ <sup>neously</sup>. [5]  
 Without the Society of the Saints, one remains as does the quadruped.  
 If one Knows not the One who Creates all, nor the Lord's Name, one is like a thief. [6]  
 There are others who sell off their Demerits to buy up Merits, through the Guru-given Poise :  
 Through the Guru's Service, they Receive the Name and the Lord Abides within them. [7]  
 The Beneficent Lord of all is the One alone : He it is who Yokes us to our tasks.  
 Nānak : He Embellishes us with the Lord's Name and Merges us in His Word. [8-9-31]

## Āsā M. 3

All long to Receive the Lord's Name, but he alone Receives it on whom is the Lord's Grace.  
 Without the Name, all writhe in Pain :  
 And, Happy is he in whose Mind Abides the Name. [1]  
 Thou, O Lord, art Infinite, the Beneficent One, I seek Thy Refuge.  
 Yea, we are Blest with the Glory of the Name, through the Perfect Guru. [1-Pause]  
 Within and without, Thou art our only Lord, Thou hast Created Thy Creation of a myriad kinds.  
 Thou Makest us work in Thy Will : who else is there to be reckoned with ? [2]  
 Both Wisdom and Ignorance are Thy Creations : Thou hast sway over all ;  
 Some Thou Forgivest and Unitest with Thyself : others, the False ones, Thou Drivest out of Thy  
 Court. [3]  
 Some Thou Thyself Blessest with Purity and Yokest them to Thy Name.  
 And, through the Guru's Service, they gather Bliss, and, through the True Word, the Lord is Revealed  
 to them. [4]  
 Some there are who are Vicious and of Evil intent and with Soiled minds<sup>1</sup> ; they are Beguiled, without  
 the Name.  
 They have neither Wisdom, nor Intuition, nor, Self-discipline and they are running wild. [5]  
 He on whom is the Lord's Grace, in him He puts Faith.  
 He is devoted to Truth, Contentment and Self-discipline, and in his Pure Mind rings the Music of the  
 Word. [6]  
 One can read no account of Him nor describe Him to find His End.  
 It is through the Guru that one finds His Worth ; through the Word is the Revelation of Truth. [7]  
 O Mind, discipline the body through Contemplation of the Guru's Word.  
 For, within this body is the Treasure of the Lord's Name and one finds it through Love of the Guru.  
 [8-10-32]

## Āsā M. 3

The True Brides are Imbued with the Lord's Truth and are Bedecked with the Guru's Word.  
 Within their Home, they find their Love, through the contemplation of the True Word. [1] P. 428  
 Through Merit are all her Errors forgiven and she is Attuned to the Lord :  
 The Bride then is Blest with the Lord, the Eternal Groom, and the Union is through the Guru.  
 [1-Pause]  
 Some there are who See not the Lord's Presence, and Wander about in Doubt.  
 How can the Separated ones attain to their Lord : their Night passes in Sorrow. [2]  
 They in whose Mind Lives the True One, do True Deeds,  
 They Serve ever their Lord in a state of Poise and Merge in the True One. [3]  
 The Deserted Woman Wanders about in Doubt : she utters Falsehood and so licks Poison.  
 She Knows not her Spouse : her Couch is deserted and so she Grieves. [4]  
 The True Lord is the One alone : O mind, be not beguiled by Doubt.  
 Ask thy Guru and Serve thy Lord and Enshrine the Pure Truth in the Mind. [5]

1. वृत्तल (Sans. कुचर Lit. of corrupt conduct ; wicked) ; वृत्तल (Sans. कुचल Ill-clad) ; द्विधलीपति (वृत्तलीपति ; vicious).

The True Bride attains ever to her Lord and she stills her Ego :  
 She is ever United to her Lord and Enjoys the Bed of her Spouse. [6]  
 They who said, ' 'Tis mine, 'tis mine' found nothing in the end.  
 Yea, the Separated ones found not the Lord's Castle ; and they left the world, Grieving. [7]  
 My Lord is the only One : I'm Attuned to Him alone.  
 Nānak : if the Bride seeks Bliss, let her Enshrine the Lord's Name in the Mind. [8-11-33]

Āsā M. 3

Ho who is Blest with the (Lord's) Nectar-Name, enjoys its Relish in a state of Poise.  
 Yea, our True Lord is Care-free : He has no Avarice. [1]  
 The True Nectar rains and the God-men suck it in.  
 Their Mind is ever in Bloom and they Sing the Lord's Praise, the natural way. [1-Pause]  
 The egotists remain forever Separated from the Lord and they Wail endlessly at the Lord's Door.  
 For, they Relish not their Lord and do what is Writ in their Lot. [2]  
 Through the Guru is the Seed (of the Name) sown, and it sprouts in Truth, and one deals only in the  
 True Name.  
 They who reap this Profit are Blest with the Treasure of Worship. [3]  
 The God-men are the Lord's True Brides : in the Fear of the Lord, they Bedeck themselves with His  
 Worship.  
 They Enjoy their Lord, night and day, and Enshrine the Lord's Truth in their hearts. [4]  
 They who Enjoyed their Spouse, I am ever a Sacrifice to them.  
 They Abide forever with their Lord and Lose their self. [5]  
 Their bodies and Minds are cooled ; their Countenances sparkle, through the Love of the Lord.  
 Cosy is their Couch and they Enjoy their Love, stilling their Craving and Ego. [6]  
 By His Grace the Lord Comes into our Home when we Love the Guru,  
 And (our Soul), the Bride, Attains to her Groom, the Eternal Lord.  
 Yea, the Guru affects the Union : through Him, we are Forgiven by the Lord.  
 Nānak : "Utter thou the Word, Hearing which thy Lord Loveth thee." [8-12-34]

Āsā M. 3

When the Lord Leads us on to the True Guru, we gather Merit,  
 And we Dwell on the Lord's Name in a state of Poise, and Wisdom Illumines our Mind. [1] P. 429  
 O Mind, think not thy Lord is afar ; His Presence is near, so near.  
 He Sees ever, Hears ever, and He is contained in the Word. [1-Pause]  
 They who Realise themselves through the Guru's Word, they Dwell single-mindedly on their Lord.  
 They Enjoy their Lord ever and they gather Gladness through the True Name. [2]  
 O Mind, no one belongs to thee ; see thou, reflecting on the Word.  
 Seek the Refuge of the Lord and Attain to the Gate of Salvation. [3]  
 Hear thou the Word, Know thou the Word, and Attune thyself to the (Lord's) Truth,  
 And still thy Ego through the Word, and Attain Bliss in the True Abode (of thy God). [4]  
 In this Age, the True Glory is of the Lord's Name, without the Name one is Blest not with Glory.  
 The glamour of Māyā stays for a while and goes soon thereafter. [5]  
 They who forsake the Name are dead (to their Souls) :  
 They Relish not the Taste of the Lord and are consumed by the Dirt (of Illusion). [6]  
 Some the Lord Himself Forgives and Unites with Himself : night and day, He Yokes them to His Name.  
 They Practise the Lord's Truth, Abide in Truth ; and they Merge in Truth. [7]  
 Without the Word, one Sees not, nor Hears ; yea, one is Blind and Deaf and is lost in Doubt.  
 Without the Lord's Name, one comes to Grief : but lo, one Receives the Name in the Lord's will. [8]  
 They the Pure ones who are Attuned to the Word are Approved :  
 They forsake not the Name ever and they ring True at the Lord's Gate. [9-13-35]

Āsā M. 3

From their Word are the Devotees known : yea, they who utter the speech of Truth.  
 They lose their self, and accept the Lord's Name, and are Attuned to the Lord's Truth. [1]

The Lord's Name Blesses the Devotees with Glory :

Blessed is their birth : them everyone worships. [1-Pause]

'I-amness' and Attachment are our caste, also Wrath and Ego :

But if one Merges in the Word, one is rid of one's 'caste,' and one's Light Merges in the Lord's Light. [2]

When one Meets with the Perfect Guru, one's life is Blest,

And one Receives the inexhaustible and brimful nine Treasures of the Lord's Name. [3]

Come ye all those who would deal in this Merchandise, and who Cherish the Lord's Name.

The God-men attain to these riches, for they Reflect within on the Word. [4]

The self-ward egotist knows not the Essence of Worship :

For, he is beguiled by his God and he loses his Life as if in a gamble. [5]

Without the Lord (as the object), there is no Worship, nor one's body is at Peace.

But, he who is Blest with the Lord's Love, his Mind becomes Content, through the Worship of the Guru. [6]

He whom the Lord Blesses with His Worship alone Worships Him, and Reflects he on the Guru's Word.

In his heart Abides the one Lord and his Ego and Duality are stilled. [7]

The One Name is the caste<sup>1</sup> of the Devotees : the Lord Himself Embellishes them.

They seek ever the Lord's Refuge : O Lord, Fulfil them as Thou Willest. [8]

God's Worship is distinct in this that one knows of it through the Guru's Word.

Nānak : he in whose heart Abides the Lord's Name, he, through the Lord's Fear, Worships Him and is Embellished with the Name. [9-14-36] P. 430

### Āsā M. 3

Man is lured away by other tastes : but without the Lord's Name he suffers.

If he meets not with the True Guru, the *Purusha*, he knows not the Truth. [1]

O my wild mind, Relish thou the Essence of thy Lord :

For, if one is attached to other tastes, one wastes one's life away. [1-Pause]

In this Age, only the God-men are Pure : for they are Attuned to the Name of the True One.

But, without Destiny, one attains not a thing ; then what can one say or do ? [2]

He who Knows himself and Merges in the Word and sheds his mind's Vice,

And repairs to the Guru's Refuge, him the Lord Forgives. [3]

Without the Lord's Name, one Attains not Bliss and is rid not of his Woes.

For, this world is permeated through by *Māyā* and Attachment, and is led astray by the sense of the Other. [4]

The Deserted Woman knows not the Love of the Lord : how can she Bedeck herself ?

So, she burns ever in her own Fire and Enjoys not the Bed of her Spouse. [5]

The True Bride attains to the Lord's Castle : (for), she Loses her self.

She is Embellished with the Guru's Word : and the Lord of Himself Unites her to Himself. [6]

They who have forgotten death and are enveloped by *Māyā* and Attachment,

Such Egotists are born only to die and be born again to be wasted away at the *Yama's* Abode. [7]

They whom the Lord Unites to Himself Reflect on the Word,

And, Merge in the Lord's Name, and their Faces sparkle at the Lord's True Court. [8-22-15-37]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

### Āsā M. 5 Ashtapadis

When the Five (Virtues)<sup>2</sup> were reconciled to me and the Five (Passions) were estranged from me,  
Then the Five abided within me and the Five were cast away. [1]

Thus was the Township (of my body) peopled, O brother,

That the Sins vanished and the Guru's Wisdom was Enshrined in my Mind. [1-Pause]

The Township was fenced by Truth and Righteousness,

And the Guru's Wisdom became its Gates<sup>3</sup>. [2]

1. ਜਤੀ ਪਤਿ = ਜਤਿ-ਪਾਤੀ (ਜਾਤਿ-ਪਾਲੀ) ।

2. Truth, contentment, compassion, righteousness and fortitude.

3. ਦਰਵੇ : ਫਲ੍ਹੇ, (ਫਲੇ), improvised gate.

I sowed the Seed of the Lord's Name in the Farm :  
 And, I dealt only in the Service of the Guru. [3]  
 Peace and Poise filled all Shops (in the Town),  
 And the Traders and the Merchant-Lord Abided in the same Place. [4]  
 There is no punitive tax on goods nor a levy,  
 For, the goods (are the Lord's Own) and are Stamped by the Eternal Lord Himself. [5]  
 The Lord's Name is the Merchandise : load thou all thy carriages with it.  
 And earning Profit come thou Home in Peace, by the Guru's Grace. [6]  
 The True Guru is the Merchant : the Devotees are his Pedlars,  
 The Capital-stock is of the Lord's Name and to Enshrine the Truth is to keep its Account. [7]  
 He who Serves the Perfect Guru abides in this Place.  
 Nānak : this is the Eternal Dwelling of thy God. [8-1]

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsāvāri M. 5

My Mind is in love with the Lord,  
 And, in the Society of the Saints, it Dwells on God : and Pure have become its ways. [1-Pause]  
 I crave for His Vision, and I think of Him in many ways.  
 Be Merciful, O my Transcendent Lord ; be Compassionate to me, O God. [1]  
 My mind, journeying through many births, met with its Lord by associating with the Saints.  
 And, the Thing it craved for, that it found in the Love of the Lord's Name. [2]  
 Varied are the Joys of Māyā, but they pass away in a moment :  
 The Devotees are Imbued with the Lord's Name and they enjoy Gladness all over. [3]  
 The whole world is transitory, Eternal only is the Lord's Name,  
 So befriend thou the Saint, that thou Attainest to the Eternal State. [4]  
 Thy friends, mates, sons and kinsmen keep not thy company in the end ;  
 Only the Lord's Name lasts with thee, which is the Support of the supportless. [5]  
 The Lord's Lotus-Feet are the Boat wherewith one Crosses the Sea (of Existence),  
 And one Meets with the Perfect Guru, and Loves truly one's Lord, the God. [6]  
 The Saint's Prayer is : "O Lord, forsake me not even for an instant,  
 For, that alone is good (which Thou Liketh),  
 And, in Thy Will are we all fulfilled." [7]  
 We Meet with our Lord, the Ocean of Peace, and in us springs immense Gladness.  
 Says Nānak : "All our Woes depart, when we Meet with the Lord of Bliss." [8-1-2]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5, Birharās<sup>1</sup>, Chhantn ki Jāt<sup>2</sup>

Let us Contemplate our Transcendent Lord and Master and be a Sacrifice to His Vision. [1]  
 Contemplating whom our Woes are ended : O friend, why forsake such a Lord ? [2]  
 Be a sell-off to the Saint that he leads thee on to thy Love. [3]  
 And forsake the insipid pleasures of Māyā with all her embellishments. [4]  
 Abandon thy Lust, Wrath and Greed and repair to the Guru's Feet. [5]  
 They who are Imbued with their Lord go nowhere else. [6]  
 Yea, they who Tasted the Lord's Essence, they were Satiated and Fulfilled. [7]  
 One who holds fast to the Skirt of the Saint, he Swims across the Sea of Fear. [8-1]

Āsā M. 5

When one Meets with one's Lord, one's Woes of birth and death are past. [1]  
 The Beauteous, Virtuous and the All-wise Lord is the life of my life :  
 I crave to See His Vision. [2]

1. A song in which the poet sings of his separation from his love.  
 2. That is, these verses are to be sung in the measure of the Chhants.

O Love, he who is Separated from Thee, he is born only to die : he licks Poison. [3]  
 (But), he whom Thou wantest to Meet, Meeteth Thee : I take to his Feet. [4]  
 The Joy one receives from Seeing the Vision of the Lord that one cannot tell. [5] P. 432  
 The True Love is snapped not, it lives from Age to Age. [6]  
 He whom Thou Lovest, O Lord, is Blessed : for (this) Thy Will is Eternal. [7]  
 Nānak : they who are Imbued with the Love of the Lord, are Inebriated with Him all-too-spontaneously. [8-2]

#### Āsā M. 5

O Love, Thou Knowest my inmost state, so whom shall I go to tell ? [1]  
 Thou art our Beneficent Lord, we are all Sustained and Robed by Thee. [2]  
 Pain and pleasure are in Thy Will, O Love, there is not another from whom they come. [3]  
 And that what Thou Willest I do ; I can do naught else. [4]  
 Blessed are the nights and days when one Dwells on the Lord's Name, [5]  
 And we do the deeds as are Writ by Thee in our Destiny. [6]  
 Thou Pervadest all hearts : Thou alone Doest what Thou Doest. [7]  
 Nānak seeks Thy Refuge, O God, take him out of the Blind Well of the world. [8-3-1-3]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

#### Āsā M. 1. Patti Likhī<sup>1</sup>

**Sassā :**

Our Lord is He the One alone who Created the universe.  
 They who were Attuned to Him Served Him well : Blessed is their birth. [1]  
 O my ignorant mind, why forsake that Lord ?  
 For, one is deemed Wise only when one renders the Account (to Lord the God and proves True).  
 [1-Pause]

**Ivri :**

The Primal, Beneficent Lord is Himself the only True God.  
 The God-conscious being who Realises his Lord through these letters, has to render no Account (to the Lord of the Moral Law). [2]

**Oorā :**

Praise ye that Lord of whom there is no limit, no end :  
 For, they who Serve Him and practise the Truth gather the Fruit (of Eternal Life). [3]

**Gangaan :**

He who is Wise in the Lord's Wisdom, is the only Wise.  
 He Sees the One Lord in all life, and he is overwhelmed not by Ego. [4]

**Kakkā :**

When thy hair turn grey, becoming white without a seeming cause<sup>2</sup>,  
 Then, take them to be the couries of Death ; else, they Bind thee with the Chains of Māyā. [5]

**Khakkhā :**

The God is the King<sup>3</sup> of the universe : He Yokes thee to His Service and Feeds thee.  
 The whole world is under His Sway : and, there is not another whose Writ may run. [6]

1. That is, an alphabetical poem is written here.
2. *lit.* without the soap.
3. ਖੁਦਕਾਰ = ਖੁਦਾਵੰਦਕਾਰ (ਖੁਦਾਵੰਦਕਾਰ) : Creator-Lord.

**Gaggā :**

He who Sings not The Lord's Praise<sup>1</sup>, and inflated by Ego wants to please his Lord by mere talk,  
Him the Creator-Lord Burns in the Furnace (of his Soul)<sup>2</sup> like the clay-pots. [7]

**Ghagghā :**

The Servant who Serves the Guru and is Attuned to the Guru's Word,  
And look upon pain and pleasure alike, Enjoys this-wise his Lord. [8]

**Chachā :**

He who Created the four Vedas and the four Ages and the four sources of life,  
He thy Lord is through all Ages, in all life, a Yogi, Reveller, the Man of Wisdom. [9]

**Chhachhā :**

Ignorance that permeates all beings and Doubt are Thy Creation, O God. P. 433  
Thou Strayest men from the Path, and in Thy Mercy one Meets with the Guru (to come back to Thee).  
[10]

**Jajjā :**

The Slave, O Lord, seeks that Wisdom to gather which he wandered through myriads of births.  
Thou alone Takest away, and Thou alone Givest : nay, I have heard not of another. [11]

**Jhajjhā :**

O life, why care and worry ? That what Thy Lord has to Give, He Gives :  
And, as He has Writ, so He Gives and Sustains and Oversees He all. [12]

**Janjān :**

When I See with my penetrating Eyes, I See not another.  
The One Lord Pervades all places : yea, He alone Abides in all Minds. [13]

**Tattā :**

Why Practise guile<sup>3</sup>, O life, for one passes away after a brief time :  
So, gamble not thy life away, and seek the Lord's Refuge. [14]

**Thatthā :**

They alone are at Peace from within whose mind is fixed upon Thy Feet, O Lord.  
Yea, they who were Attuned to Thee were Emancipated, and, by Thy Grace, they Attaine Bliss.  
[15]

**Daddā :**

Why put up a False show, when all that seems will pass away :  
Serve thou the Lord who Permeates all, through and through, and attain Peace. [16]

**Dhaddhā :**

The Lord Himself Establishes and Disestablishes : and as is His Will, so goes He.  
He Does and Watches what He Does and Works His Will, and Emancipates him on whom is His  
Grace. [17]

**Nannā :**

He in whose heart Pervades the Lord, he alone Sings the Lord's Praise :  
The Lord Himself Unites him with Himself and then he is born not again (into the world of  
Illusion) [18]

1. ਗੋਇ (Sans. गो), speech, words.

2. The reference may as well to be the burning in Hell.

3. ਟੰਢੁ (टंठु) : guile, hypocrisy. Also miserliness or hard-heartedness.



**Tattā :**

Unfathomable is the Sea of Material Existence ; one can find not its limits :  
Neither can I Swim, nor is any Raft about : Save me, O, Save me, my Saviour Lord ! [19]

**Thatthā :**

In all places, in space and in interspace, is He the Lord Who Created all.  
So where is Doubt ? Where is Māyā ? for, all that Pleases Him is good. [20]

**Daddā :**

Blame not another, blame thy own deeds.  
That what thou sowed thou reaped : Why blame then the others ? [21]

**Dhaddhā :**

Whose Power upholds the Universe and Establishes everything of its own kind,  
And Whose Beneficence Blesses everyone, His Will Works as are our deeds. [22]

**Nannā :**

Our Eternal Spouse Enjoys ever His Brides, but I Saw Him not, nor Cherished Him.  
Lo, I pass for a Wedded Bride, but I've met not with my Lord ever. [23]

**Pappā :**

Our Transcendent Lord, Our King, Created the world to be a Witness unto His Creation.  
He Sees all and Knows all and Pervades He both within and without. [24]

**Phapphā :**

The whole world is Bound by a myriad Bonds : the Chains of Death have chained it.  
And only those are Saved, by the Guru's Grace, who seek the Refuge of the Lord. [25]

**Babbā :**

The Lord Created the chess-board of the four Ages,  
And making the creatures His chess-figures, Himself He threw the Dice. [26]

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**Bhabbhā :**

They who Seek, gather the Fruit : yea, they who, by the Guru's Grace, live in the Fear (of God).  
But the self-willed fools cherish Him not and wander through myriads of births. [27]

**Mammā :**

Attached to the world, one remembers neither God nor Death, and remembers [he, both, when he is  
seized by the Yama.  
Yea, in life he cherishes other things (of life), and forsakes he these<sup>1</sup>. [28]

**Yayyā :**

If one Realises the (Lord's) Truth, one is born not again.  
If one Knows the One alone and that what comes from the Guru, then alone one Believes. [29]

**Rarrā :**

The Lord Pervades all His created beings :  
Yea, Creates He all and Assigns tasks to all, and they on whom is His Grace, utter the Lord's Name. [30]

**Lallā :**

The Lord has involved all in the turmoil of the world, and to them all, Māyā seems sweet.  
And they eat, drink and make merry ; and as is His Will, they suffer both (pain and pleasure). [31]

1. मेमा अधवतु : मरट्ट (मरण) (death) and मयसुदनु (मयसुदन) (God).

**Vavvā :**

The Transcendent, All-pervading Lord, who Created the universe to Witness (His own Creation), He Sees, Watches and Knows all, and Pervades He within and without. [32]

**Rarrā :**

Why involve thyself (in Illusion), Cherish thou Him, thy Eternal Lord.  
Yea, Contemplate Him and Merge in (the Lord's) Truth and be a Sacrifice unto Him. [33]

**Hāhā :**

There is no other Giver but thy Lord, who Creates and then Sustains thee.  
So, Contemplate thou the Lord's Name and Merge in it : and gather ever the Profit of the Lord's Name. [34]

**Airā :**

He who has Created the world, is doing what He has to Do.  
He Does everything and Knows everything ; and this Truth, Nānak, the Lord's poet, now proclaims.  
[35-1]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

**Āsā M. 3, Patti**

**Ayu Angē, Kakhē Ghangē :**

The whole world that was created will pass away.

**Rirri Lalla :**

The whole world commits Sin and, falling in Error, forsakes Good. [1]  
O mind, why hast thou learnt that lesson  
which makes thee Answer for thy deeds ? [1-Pause]

**Sidham Gayyē : Nannā :**

Thou cherishest not thy Lord : yea, thou utterest not the Lord's Name.

**Chhachhā :**

O Ignorant one, your life wears off each day : when the *Yama* seizes you, how will you be Released ? [2]

**Babbā :**

You know not (the Real) and are led astray by Doubt and so you waste away your life.  
Without cause, you call yourself a teacher when the load of the Other is upon your head. [3]

**Jajjā :**

You have been denuded of your Light, O Fool : in the end you will Grieve.  
For you Realise not the (Essence of the) One Word, and so will be cast into the womb again and again. [4]  
What is writ in your lot, and treach not Evil to the others.  
Else, you will be bound down and after you also those who follow you. [5]

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**Sassā :**

You have abandoned self-discipline, O Brahmin, one gift you receive from your client is against good manners—  
For his daughter is like your own : in receiving wages (for conducting her marriage), your life is accursed. [6]

**Mammā :**

Your Intellect has been cheated, for you are infested with Ego :  
You Realise not your Lord in your inmost Self, and you have come to lean on *Māyā*. [7]

**Kakkā :**

You were beguiled by Lust and Wrath and Attachment ; and so you forsook your Lord.  
You read and reflect much and shout too, but without Knowing you are sunk. [8]

**Tattā Thathā :**

Wrath has burnt you, O fool, and the place you abide in, also becomes accursed.

**Ghagghā, Daddā :**

You beg from door to door, but Receive not the Blessing (of the Lord's Name). [9]

**Pappā :**

You are Fulfilled not, for you are involved with the world.  
You have been laid waste by the True Lord Himself, for such was the Writ for you. [10]

**Bhabbhā :**

O Fool, you were drowned in the Sea of Material Existence and were involved with Māyā.  
If you, by the Guru's Grace, know the One Lord, you Swim across in a moment. [11]

**Vavvā :**

O Fool, your turn has now come (to Cherish Him), but you have forsaken your Lord.  
This opportunity will come not to you again, and you will be caught in the Yama's noose. [12]

**Jhajjhā :**

You will Grieve not if you hear the True Guru's Word and preach it to others.  
For, without the True Guru, there is not another Guru, and the Guruless has a bad name. [13]

**Dhaddhā :**

Hold thy mind, O fool ; within thee is the Treasure (of the Lord).  
He who looks God-wards Tastes the Lord's Nectar ; yea, drinks it he, Age after Age. [14]

**Gaggā :**

Cherish thy Lord in thy Mind, O Fool ; by mere talk He is Attained not :  
Cherish the Lord's Feet in thy heart that all thy past Sins are forgiven. [15]

**Hāhā :**

Know (the Essence of) the Gospel of the Lord ; and you will Attain Bliss.  
The Egocentric suffers Sorrow the more he reads, for without the True Guru, one is Emancipated not. [16]

**Rarrā :**

Cherish the Lord in thy mind, O Fool ; for they who keep the Lord in their Mind,  
And know their Lord, by the Guru's Grace, Realise their Absolute God. [17]  
O Lord, Thy End one can know not : Thy Mystery is unutterable.  
Nānak : he who meets with the True Guru, has the Account (of his deeds) settled (for good). [18-2]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

**Āsā M. 1, Chhant**

O thou beauteous young Bride, thy Spouse is the Lord of Bliss.  
When thou, His Bride, intensely lovest thy Spouse, thy Lord is Compassionate to thee. **P. 436**  
And then the Lord, in His Mercy, Meets thee. His Bride,  
And then mountest thou to His Cosy Bed, and there, all the seven Seas<sup>1</sup> seem brimful with His Nectar.  
O Thou True Lord of Mercy, be Compassionate to me, that Attuning myself to the Word, I Sing Thy Praise.  
And Seeing Thee, my Spouse, I am in Bliss and there is Joy in my Mind. [1]

1. i.e. five *Gyanindriyas*, (knowing faculties), mind and intellect.

O thou Bride of natural Beauty, I confide to thee the words of Love.  
My Spouse I Love, body and Soul, and I am intoxicated ever with His nearness.  
Imbued with His Love, I pray ever to Him, and I abide in Peace, charged with His Name.  
If thou also knowest His Merits, thou knowest thy Lord, and, possessed by Merit, thy Sins will hasten away.

O Lord, I can live not without Thee, even for a moment : yea, uttering or hearing about Thee brings me Peace.

So Nānak utters the Lord's Name and his tongue is ever Imbued with the Lord's Name. [2]

O my mates, my Lord is the Merchant-King.

And He Deals in the Name : Infinite in His Value and His Joy.

Infinite is His Value and Abides He in Truth : and if the Lord Likes her, the Bride too is Blessed.

Some there are who Enjoy the Spouse, while I stand at His Door, and Wail.

The Lord is the Cause of causes, the All-powerful, the Master of Lakshmi, who Fulfils all.

Nānak : Blessed is the Bride on whom is the Lord's Grace and whose Self<sup>1</sup>, the Lord's Word embellishes. [13]

In my Home, rings the Song of Truth : my Friend and Lord has come into me.

The Love-intoxicated Lord Enjoys me : lo, I have enticed away His Mind and He mine.

Yea, I have given away my mind to my Lord and so Attained to him, and as He Wishes, so He Enjoys me.

I've surrendered my body and Mind to my Lord and I am Blest with the Word, and I gather the Fruit of Nectar within my Self.

(For), the Lord is met not through clever talk : He Meets one only through Love, if He so Wills.

Says Nānak : The Lord is my Friend ; and I am no longer a stranger unto Him". [4-1]

#### Āsā M. 1

In my Mind rings the Unstruck Music (of Bliss).

Yea, my Mind is Imbued with the Love of my Lord.

My detached Mind is Attuned, night and day, to my God, and I abide in Desirelessness<sup>2</sup>,

And Revealed to me is the Unknown, Transcendent, Primeval Lord, my Beloved, through the True Guru.

The Lord, whose Seat is moveless, my Mind is Imbued with Him, and reflects upon Him.

Yea, my detached Mind is Imbued with the Lord, and within me Rings the Unstruck Music (of Bliss). [1]

How, O how, am I to reach that unreachable Place ?

By knowing the essence of the Merits of Truth and Self-discipline, and living the Guru's Word.

Living the Guru's Word, one Attains to one's Self and Receives the Treasure of Merit,

Yea, Him who has neither the roots, nor branches, nor leaves, and yet is the Supreme Lord of all.

In vain, I practised contemplation and austerities and self-discipline and controlled my sense-organs through *Hatha-yoga*.

But the Lord of life Meets one spontaneously, and it is through the Guru that He is Revealed unto us. [2]

The Guru is the Mount of Pearls, the Sea (of Wisdom), full of Jewels.

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Bathe you, O my Mind, in this Confluence of the Seven Seas that you become Pure.

When you have bathed in these Pure Waters in God's Will, you Receive the Five Merits<sup>3</sup> through Contemplation,

And you shed your Lust, Wrath, Deceit, and (Māyā's) Poison and treasure the Lord's True Name.

The tide of Ego and Greed turns, and you Receive your Compassionate Lord.

Says Nānak : Like the Guru, there is no other Place of Pilgrimage ; for thy Guru is the True God." [3]

I've wandered through all the woods and glades, and seeing all places,

I've found that Thou, O God, hast Created all the three worlds, yea, the whole universe.

Thou hast Created all, for Thou alone art Eternal, and there is no one to equal Thee.

All are Thy seekers ; Thou art the only Giver : then, who but Thou is there to be Praised ?

O Thou Compassionate Lord, Thou Givest even without asking, and The Treasure of Thy Worship is Brimful.

Says Nānak, the meek, "Without the Lord's Name one is Emancipated not." [4-2]

1. मनु : (Sans. अमलन्तरम्) lit. mind.

2. शून्य-मंडलि (सून-मंडलि) (lit. the state of Void) is a state wherein one recognises no such distinction as that of subject and object, or of the knower and the known and the knowing, and even self-consciousness.

3. i.e. truth, contentment, compassion, righteousness and fortitude.

## Āsā M. 1

My Mind is Imbued with the Love of the Lord, my King.  
 True is my Primeval, Transcendent Lord who Upholds the universe—  
 Unfathomable, Unperceivable, Infinite, above all, Supreme,—  
 Yea, the Primeval Lord, who is since the beginning of the Time and now is, and shall forever be : all  
 else is vain belief.  
 I know not the way of works, nor how one attains Salvation,  
 I know only the Lord's Word, through the Guru, and Dwell ever upon His Name. [1]  
 My Mind has come to believe that the Lord's Name is our only Friend,  
 And that Ego, Attachment and Māyā keep not one's company (in the Yond).  
 Our mother, father, brothers, sons, our clever tricks, nor our wife nor riches go along with us.  
 So, I shook off my desire for Māyā<sup>1</sup> and reflecting (on its nothingness), I trampled it under foot.  
 My Primeval Lord has shown a miracle that wherever I see, I See the One Lord alone.  
 Nānak forsakes not the Worship of the Lord and he Attains (to the Lord), all-too-spontaneously. 12]  
 My Mind has become Pure, for I've assembled the Truth (in my Mind).  
 I have shed my Evil and ever keep company with Good.  
 Yea, I forsook Vice and did good deeds and was Approved at the True Door ;  
 And so ceased my comings and goings, for I Reflected on the Quintessence (of Reality), through the  
 Guru's Word.  
 O Lord, Thou art my Friend and Wise Mate, Bless me with the Glory of (Thy) Truth.  
 And let the Jewel of Thy Name Illumine my Mind,  
 As is the Instruction of the Guru. [3]  
 I applied the Collyrium of (Thy) Truth to my Eyes and I was Imbued with Thee, our Immaculate Lord.  
 And, then, Pervaded Thou, the Lord of Life, my body and Mind.  
 Pervaded my Mind the Lord of Life ; I Attained to Him through Equipoise.  
 And in the Society of the Saints, by God's Grace, I gathered Bliss.  
 Through Worship of the Lord, I was Imbued with the Lord of Dispassion, and I was rid of my Desire  
 and Attachment.  
 Nānak : rare is the man of Desirelessness, who, stilling his Ego, is Pleased (with his Lord). [4-3-4-3]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

## Āsā M. 1, Chhant

Everywhere art Thou wherever I go, O Thou, the True Creator-Lord : P. 430  
 Thou art the Beneficent Lord, the Builder of our Destiny and the Destroyer of Sorrow.  
 Destroyer of Sorrow art Thou, it is Thy Will that Works,  
 And myriads of our Sins are by Thee effaced in an instant.  
 Knowing all hearts, Thou tellest a crane from a swan :  
 Yea, all over art Thou wherever I go, O Thou, the True Creator-Lord. [1]  
 They who Dwelt on Thee with a single Mind, attained Beatitude ; but rare, how rare, are they in the  
 world ?  
 Near them comes not the Yama ; they practise the Guru's Word, and they are Defeated never.  
 Defeated not ever, they Dwell on the Lord's Praise, and the Yama touches them not.  
 Yea, end their comings and goings who cling to the Feet of the Lord.  
 Through the Guru's Word, they in-gather the Lord's Essence, yea, His Fruit.  
 And the Lord's Name is in their heart.  
 They who Dwelt on Him with a single Mind and attained Beatitude, how rare, how rare, are they ? [2]  
 He who Created the world and assigned to all their tasks, to Him I am a Sacrifice.  
 I Serve Him, and gather Profit, and so get Honour at the True Court :  
 He alone attains Honour at the Lord's True Court, who recognises no one but the One God.  
 He gathers the nine Treasures, and, through the Guru's Word,  
 He utters ever the Lord's Praise.  
 Night and day, Dwell ever on His Name, for, He is thy Sublime, thy Divine Master.  
 Yea, He who Created the world and assigned to all their tasks, to Him I am a Sacrifice. [3]

1. मरिच की पुत्री (सागर की पुत्री) : ocean's daughter, i.e., Lakshmi, who appeared when the ocean was churned by the  
 angels and demons to obtain nectar, according to a Puranic lore.

They who utter the Lord's Name look Beauteous, and of Beatitude they reap the Fruit;  
And they who Believe, Win the Game (of Life).  
Infinite is the Profit they earn, if such be the Lord's Will, though aeons of years may pass.  
Yea, aeons of years may pass, but to their Profit there is no end,  
They Age not, nor Die nor fall into Hell : yea, they who Dwell on the Lord's Name.  
They who Utter the Lord's Name, Wither not, nor are afflicted they by Pain,  
Yea, they who Utter the Name look Beauteous, and of Beatitude they reap the Fruit,  
And they who Believe Win the Game (of Life). [4-1-4]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 1, Chhant

O black deer, hear thou, why art thou attached to the beauty of the garden ?  
The Fruit of Vice is sweet for a day<sup>1</sup>, and then it gives immense Pain<sup>2</sup> :  
Yea, gives Pain the Fruit which intoxicates thee now, (for), without the Lord's Name one gathers  
Sorrow<sup>3</sup>.  
The world is like the sea-wave, like the lightening's flash, P. 439  
And without the Lord, no one is there to Protect thee : why Him forsakest thou ?  
Nānak speaks the Truth : dwell thou on thy Lord in the Mind, for tomorrow thou diest, O black  
deer ! [1]

O black bee, thou that hoppest from flower to flower, there is immense Pain for thee (in the end).  
For, I have asked my Guru, reflecting on the Truth,  
Yea, asked him I, O what is to become of this black bee (that) clings now to the garden ?  
When the sun will rise, thy body will fall and heated wilt thou be like oil.  
And yoked to the Yama's way thou wilt suffer Pain and, without the Word, wilt look Wild.  
Nānak utters the Truth : "Dwell thou on the Lord in thy mind for tomorrow thou diest, O black bee !" [2]

O my stranger Soul, why involve thyself in strife ?  
If the True Lord Abides in thy Mind, the Yama's noose grips thee not.  
The fish, separated (from the sea) with tearful eyes, is trapped by the fisherman's net.  
In the end, her Doubt departs and she knows that the world was Māyā, sweet though was its love.  
So Dwell thou on the Lord, Attuned to Him, with a single Mind, and rid thyself of thy Doubt.  
Nānak utters the Truth : "Dwell thou on the Lord in thy Mind, O my stranger Soul !" [3]  
The streams, split from the river, their union (with the source) is rare :  
Age after Age, this Poison (of Māyā) seems sweet to all, but rare is the Yogi who knows its Mystery.  
Spontaneously, one knows it, if one knows the Lord, and Cherishes the True Guru.  
Without the Lord's Name, one is beguiled by Doubt and unconsciously, the thoughtless ones are  
consumed.  
He who has not the Love's True Name in the heart, he in the end Grieves and Wails.  
Nānak utters the Truth : "Through the True Word, the Lord Unites with Himself those Separated from  
Him for long." [4-1-5]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 3, Chhant

In my House is sung the Wedding-song : the Word of Truth adorns my House.  
The Bride has met her Groom : yea, the Lord Himself has United me with Himself.  
United has the Lord me Himself and Truth abides in my Mind, and I am Imbued with Equipoise.

1. Lit. four days.

2. ਤੜਾ : ਤੜਾ (ਜੜ੍ਹ), hot, i.e., painful.

3. ਪਰਤਾਪਦੇ : (Sans. परिताप), pain agony, anguish, grief.

She who is Decked with the Guru's Word and Embelished with Truth, she Enjoys her Spouse, Inebriated with Love.

For, she conquers her Self and so Attains her Lord and then is embedded the Lord's Essence in her Mind.

Says Nānak : "She who is Adorned by the Guru's Word, Fruitful becomes her life". [1]

Deluded by Duality, she attains not to her Spouse,

She, who is without Merit and has wasted away her life.

Wastes she the self-willed, Ignorant one her life, and, denuded of Merit, she Grieves.

But when she Serves her True Guru, she gets eternal Beatitude, and she greets her Spouse, Face to Face.

Seeing her Spouse, she Blossoms forth ; and, within her, is spontaneous Gladness, Dwelling on the True Word.

Nānak : without the Lord's Name, the Bride is strayed by Doubt ;

And, Uniting with the Spouse, she is Blest. [2]

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United was she to the Lord, by the Guru's Grace, for she knew the Spouse to be with her.

Through the Word, to Him was she Attuned from within, and spontaneously the Fire (of Desire) in her was quenched.

The Fire was quenched through the Word, and Peace reigned within, and spontaneously she Tasted the Essence of the Lord.

And, Meeting with her Spouse, she ever Enjoyed her Love, and, through the True Lord's Grace, her speech was refined.

Reading, the Pundits and the anchorites were tried : through religious garbs, they Attained not Deliverance.

Nānak : without the loving Adoration of God, the world is crazy ; it is through the True Word that one is United with the Lord. [3]

In the Bride's Mind was Bliss, for she Attained to the Union of the Lord.

Yea, the Bride was Imbued with the Lord's Essence, through the Infinite Word of the Guru.

Through the Infinite Word met she her Love, and she Dwelt ever on Virtue in the Mind.

Her Bed was pleasant when she Enjoyed her Spouse, and Meeting with her Lord, she was rid of Vice.

In the House in which is the Lord's Name ever Dwelt upon, through the four Ages echoes in it the Wedding-song.

Nānak : Imbued with the Lord's Name, one is ever in Joy ; yea, Meeting with the Lord, all one's Tasks are Fulfilled. [4-1-6]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 3, Chhant

O my friend, my love, devote thyself to the Worship of the Lord :

And, Serve thou thy Guru and Receive the Blessing of the Lord's Name.

Worship thy Groom the way He is Pleased :

For, if thou goest thy own way, the Lord will be Pleased not with thee.

Hard is the way of the Lord's worship, and rare the one who is Blest with it at the Guru's Door.

Says Nānak, "He on whom is the Lord's Grace, he alone is devoted to the Worship of the Lord". [1]

O my lonely<sup>1</sup> mind, for whom is thy display of abandonment ?

(For), they who Praise ever their Lord are ever in Joy.

Shed thy hypocrisy of indifference (to the world), for the Lord Knoweth all.

The One Lord is all over—in waters, on earth and in interspace—and the one turned God-ward Serves but His Will.

They to whom was Revealed the Lord's Will, they alone Received Benediction.

Says Nānak : "Truly Detached is he, who is forever Attuned to the Lord". [2]

O my mind, wherever you go, thither goes the Lord with you.

O my mind, shed your cleverness and gather within you the Guru's Word.

He, the Lord, is ever with you even if you Cherish him for a moment,

The Sins of all your births are washed off, and, in the end, you mount to the Supreme State (of Bliss).

And with the True One you are tied up, and, through the Guru's Grace, you Cherish ever your Lord.

Thus says Nānak, "O my mind, wherever you go, thither the Lord goes with you". [3]

1. बेरगोआ : (बेरागो) *lit.* detached ; also sad, lonely.

Meeting with the Guru, the outgoing mind is held, and it abides in the Self,  
And it treasures up the Lord's Name, Utters the Name and Merges in the Name.  
The outgoing mind is held, meeting with the Guru, and one enters into the Tenth Door. P. 441  
There, Elixir is one's food and Rings there the Music of Equipoise with whose Strains the whole world  
is spell-bound.

There is the Music of myriads of Unstruck Strains, (Hearing which) one Merges in the (Lord's) Truth.  
Thus says Nānak : "The outgoing mind is held on meeting with the Guru, and it abides in the Self". [4]

O my mind, thou art the spark of the Divine Light<sup>2</sup> ; know thy Essence.  
O my Mind, thy Lord is ever with thee : so, through the Guru's Word, enjoy His Love.  
Knowing thy Essence, thou knowest thy Lord, and knowest thou the Mystery of birth and death.  
Knowing the One alone through the Guru's Grace, Duality clings not to thee.

And in thy Mind comes Peace, and Joy rings within thee and then thou art Approved.  
Thus says Nānak : "O my mind, thou art the spark of Divine Light : know thy Essence"

O my mind, absorbed in Ego, the weight of ego oppresses thee.

And, lured by Māyā, thou wanderest from birth to birth.

Clinging to Ego, O Ignorant mind, one Regrets in the end.

Ego and Desire are the Ailments ; afflicted by them, one wastes one's birth away.

The self-willed fool Cherishes not the Lord, and Regrets while going into the Yond.

Says Nānak : "O my mind, absorbed in Ego, the weight of Ego oppresses thee". [6]

O my mind, be not proud that you are a know all, for he who turns God-ward is humble.

If within you are Ignorance and Ego, then through the True Word you are cleansed.

So, surrender to the True Guru and assert not your Ego.

This Ego has burnt down the whole world ; see, lest you also lose yourself :

Follow then the Lord's Will and Attune thyself to His Way.

Thus says Nānak : "O my Mind, gather Gladness, losing thy self, and abide in Humility". [7]

Blessed is the time when I Met my Blessed Guru, and I Cherished my Lord in the heart.

And within me was immense Bliss and Equipoise and my Mind and body were at Peace.

I Cherished my Lord and Embedded Him in the Mind and I forsook all Vice.

And when such was His Will, Virtue became manifest in me ; yea, the Guru himself Bedecks all.

They who rid themselves of Duality and stuck only to the Lord's Name, were Approved.

Says Nānak : "Blessed is the time when I Met my Guru and I Cherished my Lord in the heart". [8]

Some are led astray ; strayed they are by the Lord :

They wander about in Duality and act in Ego.

Yea, strayed they are from Thy Path by Thee, O God : For, what indeed is in their power<sup>3</sup> ?

Their ascending and descending<sup>4</sup> Thou Knowest alone ; yea, Thou who Created the Creation.

Thy Will forsure is hard to follow ; and rare is the one who Realises its Essence.

Thus says Nānak : "Powerless are Thy creatures, O Lord, when Thou Thyself Strayest them away (from  
Thy Path)". [9] P. 442

O my True Lord, True is Thy Glory.

Thou art the Transcendent Infinite Lord : Thy Power one cannot tell.

True is thy Glory and he whose heart is awakened to it Sings ever Thy Praise.

Yea, Sings he Thy Praise if it Pleases Thee, and is Attuned to the True One.

He whom Thou Unitest with Thyself, he, by the Guru's Grace, is Merged in Thee.

Says Nānak : "O my True Lord, True is Thy Glory". [10-2-7-5-2-7]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 4 Chhant

Life, I've found (True) Life ; through the Guru's Word, I've found the Lord's Love.

The Lord's Name, yea, the Lord's Name is Enshrined in my Soul.

The Lord's Name is Enshrined in my vital breath, and departed have my Doubt and Sorrow.

The Unseeable, the Unreachable I Dwell upon, through the Guru's Word, and I Attain to the State of  
final Beatitude.

The subtle Sound of the Unstruck Music ever Rings in my Mind, Singing the Guru's Word.

For, the Bountiful Lord has Blest me with His Bounty, and my light Merges in the All-light. [1]

1. Lit. trades in.

2. ਜੋਤਿ ਸਰੂਪ : lit. embodiment (ਸਰੂਪ) of light (ਜੋਤਿ) c.f. ਯੋਤਿਬਾਸ੍ ਯੋਤਿਰੇਸ੍ (O mind, thou art the light of all lights).  
It has also been rendered as : "You are the spark of the Supreme Light".

3. ਵਸਾਈ : ਵਸ ਵਿਚ ।

4. ਗਤਿ ਅਵਗਤੀ : ਗਤੀ (ਗਤਿ) (ascent) ; ਅਵਗਤਿ (ਕਥਗਤਿ) (descent).



The self-willed are wasted away, gathering 'mine-ness' and Māyā :  
They are attached to the mound of waste that comes and goes.  
Attached they are to the mound of waste, that vanishes like the safflower's colour.  
Or, like the shadow that moves now to the east, now to the west ; or that moves about like the potter's wheel,

They eat Pain, gather Pain and experience Pain, and promote the life of Pain.  
Nānak : the Impassable Sea one Crosses with ease, if one Surrenders oneself to the Guru. [2]  
Elegant and Beauteous is my Master ; yea, He the Infinite, Unfathomable One.  
I seek the Capital of the Lord, O my Guru, my Treasure,  
Seek I the Capital of the Lord that I buy<sup>1</sup> up with it the Lord's Name, that I love and sing His Praise,  
And I shake off my Hunger and Sleep, and I Merge in His Being Absolute.  
The Traders of the same kind come to Thee, and they reap the Profit of the Name.  
Nānak : Surrender thy body and Mind to the Guru ; but he who is so Destined (alone) Attains to it. [3]

The Sea (of the human body) is overflowing with the Jewels, the Rubies and the Life-objects,  
(But) they alone, who cling to the Guru's Word, come by these.  
Clinging to the Guru's Word, they come by the precious Jewel of infinite Worth.  
And the Lord's Immeasurable Name they Receive out of the Lord's Treasure of Worship.  
I Churned the Sea of the body and lo, within it a Thing of utter beauty shone.  
(And saw I that) the Guru is in God, and God in the Guru, and the two are but One. [4-1-8]

#### Āsā M. 4

Softly, subtly, softly, subtly, rains the (Lord's) Nectar (upon my Mind),  
And, through the Guru, I See my Loved Lord, O dear !  
The Lord's Name is now dear to me for it Saves the world and brings us Glory.  
In the Kali-age, the Lord's Name is the Boat, and through the Guru is one Ferried across.  
Here and Hereafter, the Lord's Name Blesses all with Peace when Contemplation of the Name through the Guru's Grace, becomes our holy Deed.

Nānak : when the Lord Blesses us with it, in His Mercy, we are Emancipated through the Lord's Name. [1]

I Dwell upon the Lord's Name and the Pain of Sin is destroyed.  
Yea, Meeting with the Guru, I Enshrine the Name in my heart.  
Enshrining the Lord's Name in my heart, I Attained to the Supreme Bliss, when I sought the Refuge of the Guru.

And, my sinking Boat laden with Greed and Sin was Saved, when I clung to the Lord's Name by the Guru's Grace.

The Perfect Guru Blest me with an Awakened Soul, and I Enshrined the Lord's Name in the conscious Mind.

Yea, He the Lord Himself in His Mercy Blesses when one seeks the Guru's Refuge. [2]  
Hearing the Lord's Name through the Word, I was Fulfilled and Pleasant became all my tasks.  
And, I dwelt on my Lord through every pore of my body.  
Dwelling on the Name I became Pure ; yea, the Name of the Lord that is without sign or form.  
And my heart was Imbued with the Lord, and lost were my Hunger and Desire.  
My Mind was Illumined with the Lord, through the Guru's Word, and my body and Mind were adorned with Peace.

Nānak : He the Lord Himself Graced me with it, for, I am the Slave of His Slaves. [3]  
They who forsake the Lord's Name, they, the self-willed ones, are without Destiny.  
Them permeates Desire, and Maya sways them every moment  
Yea, the Māyā's dirt clings to them, the Ignorant, Unfortunate ones, who loved not the Lord's Name.  
They in their Ego do all other deeds, but feel shy of the Lord's Name.  
Impassable for them is the treacherous Path of the Yama's, enveloped<sup>2</sup> as they are by the Darkness of Desire.

Nānak : if one Dwells on the Lord's Name, through the Guru's Word, one Attains Deliverance. [4]

1. घिसाही : (बिसाही) *lit.* trade in.

2. बाधुधउ (Sans. क्लृप्ति), *lit.* stained.

The Lord's Name Rings all over, but it is through the Guru that it is Revealed.  
And, the out-going mind now in the skies, now in the nether regions, it brings back to its only Home.  
Yea, bringing back the Mind to its only Home, one knows all the states (of Bliss) and Enjoys the Relish of the Name.

The Lord's Name keeps the Honour of His Servants, as it Emancipated Prehlāda (the Demon's son).  
How Praise the Name, the Highest of the high, whose Merit is Infinite ?

Nānak : Hearing the Name, one is Imbued with it, and Merges he in the Name. [5]

They, within whom is the Lord's Name forsake all care.

They Attain the life-object, and Fulfilled is their Mind's Desire.

Fulfilled is their Mind's Desire, and they Dwell upon and Praise the Name.

And depart their Evil nature and Ignorance ; and, getting Awakened, they yoke their Mind to the Lord's Name. P. 444

Blessed is the birth and the body of one who is Illumined with the Lord's Name.

Nānak : Meditate thou on the Lord, night and day, and by the Guru's Grace, abide in thy Self. [6]

They who have Faith in the Lord's Name, are lured not by the Other.

Even if the whole earth were of gold, to them nothing is of avail but the Lord's Name.

The Lord's Name is their Mind's pleasure and so they Attain Supreme Bliss, for it goes along with them in the Yond :

And so they treasure the Riches of the Lord's Name which are neither sunk, nor stolen.

The Lord's Name is in this age the only raft ; the Yama touches it not.

Nānak : he to whom the Lord is Revealed, through the Guru, him the Lord, in His Mercy, Unites with Himself. [7]

True, True, is the Lord's Name : through the Guru's Word is it Revealed.

But he alone Serves the Guru who makes an offering to him of his body and Mind.

Makes he an offering of his body and mind, and being moved by his immense Faith, the Guru Unites him in His Love.

And the Support of the supportless, the Life of all life, the Beneficent Lord one attains through the Guru.

The Guru is in the Sikh, the Sikh in the Guru : for both (promote) the Instructions of the Guru.

Nānak : when the Mantram of the Lord's Name is Enshrined in the heart, spontaneously one Unites with the Lord". [8-9]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 4, Chhant

The Lord, the Creator, is the Destroyer of Sorrow, and His Name is the Purifier of the Sinners.  
Whosoever loves His Service, mounts to the Supreme State (of Bliss) ; for, the Service of the Lord is the most excellent Deed.

Yea, the most excellent Deed is dwelling upon the Lord's Name ; for, Dwelling on the Lord, one stays (one's mind).

And one overcomes the dual Pain of birth and death; and sleeps, care-free, in Poise.

O Master, be Merciful to me, that I Meditate on the All-pervading Thou !

Yea, the Lord, our Creator, is the Destroyer of Sorrow, and His Name is the Purifier of the Sinners. [1]

In the Kali age, the Lord's Name is the greatest Boon, Meditate thou on it the Guru's Way<sup>1</sup>.

Hear thou it through the Guru, utter thou it the Guru's Way, for Hearing and Meditating on it, thy Woes depart.

Thy Woes depart, Dwelling on the Name ; for, through the Name comes the Supreme Bliss.

And the Wisdom of the True Guru Illumines thy heart, and dispelled is the Darkness of Unwisdom.

But, they alone dwelt on the Lord's Name, in whose Lot it was so Writ by God.

In the Kali age, the Lord's Name is the greatest Boon ; Dwell thou upon it the Guru's Way. [2]

1. ਭਾਇ=ਭਾਵ (भाव) ।

He whose Mind Loves his Lord attains Eternal Bliss, and he reaps the Profit of the Lord (and abides he in) the state of *Nirvān*.

Yea, he Loves his Lord and the Lord's Name is his Eternal company, and cease his Doubt and comings and goings. P. 445

End comings-and-goings and Fear and Doubt for him, and he Sings the Lord's Praise.

Yea, his Sins and Sorrows, accumulated birth after birth are washed away, and Merged is he in the Name.

He who Dwelt on the Lord, such being his Lord Fulfilled, and Approved was his life.

Yea, he whose Mind Loves his Lord, he gathers Eternal Bliss, and reaps the Profit of the Lord (and abides he in) the state of *Nirvān*. [3]

They, whom the Lord Tastes sweet, are the first and the foremost amongst men.

The Lord's Name is their Glory : the Lord's Name is their Companion and they experience the Essence of the Lord through the Guru's Word.

Yea, experience they the Lord's Essence, and remain Detached ; and through good Destiny, they Taste the Essence.

They are Blessed, Great, Virtuous and Perfect men, who, through the Guru's Word, Dwell upon the Lord's Name.

Nānak, the Lord's Slave, prays for the Dust of the Saint's Feet, that his mind abandons its Sorrow and Separateness.

Yea, they whom the Lord Tastes sweet are the first and the foremost amongst men. [4-3-10]

#### Āsā M. 4

In the *Sat-Yuga* (they say) men were the embodiment of Truth, Contentment and Concentration, and Religion rested upon all fours.

And, through the minds and bodies of men rang the Lord's Praise.

And, they attained utter Bliss and within their hearts was the knowledge of the Lord's Excellences.

Yea, the knowledge of the Lord's Excellences was their life-object, and basking in the Lord's Glory, in-gathering of the Lord was the Blessing<sup>1</sup> they Cherished.

Without and within was for them the One Lord ; yea, He without a second.

To Him they were Attuned, their Ever-companion, and in the Lord's Court they were Honoured.

In the *Sat-Yuga* (they say) men were the embodiment of Truth and Contentment and Concentration and Religion rested upon all fours. [1]

Then come to *Treta* Age, and men overflowed with (earthly) Power, but practised their also chastity and self-discipline.

One leg now dropped off and resting on the three-legged (stool), their minds and hearts were fired by Wrath.

Yea, wrapped them Wrath, the poisonous essence, and the kings rushed out to overpower each other and so gathered Pain.

And corroded they were by the Disease of selfhood, and in Ego flourished their conceit.

How Merciful was my Lord that He Blest men with the Nectar-Name that washes clean the mind of Poison.

In thy *Treta* Age men overflowed with power, though they also practised chastity and self-discipline. [2]

And then came the *Duapar* Age, when men were lured by Doubt, and the Lord Created Krishna and the Gopis.

And men practised austerities and charity and performed *Yagnas*, following the way of works.

Yea, following they the way of works and their (spiritual) support was now but two-legged.

And they fought keenly and immensely and so by Ego were they consumed.

The One Lord, Compassionate to the poor, then brought to them the Guru, meeting with whom departed their Dirt (of Sin).

Yea, in the *Duapar* Age, men were lured by Doubt, and the Lord Created Krishna and the Gopis. [3] P. 446

1. विरता (Sans. कृतार्थ), successful, satisfied, happy, contented.

And then Created Lord the one-legged *Kali* Age for the three legs had dropped off by then.  
 (But), herein (if) men practise the Guru's Word, they receive the Cure-all of the Lord and, through His Praise, they attain Peace.  
 Lo, The Season of the Lord's Praise has come and of the Worship of His Glory, and to grow the Seed of the Name in the (body's) Farm.  
 In the *Kali* Age, if one sows another seed, he loses his Profit, nay, even the Capital loses he.  
 Nānak, the Lord's Slave, has attained to the Perfect Guru, and to his heart is Revealed the Lord's Name.  
 Yea, the Lord Created *Kali*, the one-legged Age, for the three legs had dropped off by then. [4-4-11]

Āsā M. 4

He to whose Mind pleasing is the Lord's Praise and to whose body and Mind sweet seems the Lord mounts to the Supreme State (of Bliss).  
 And he gathers the Essence of the Lord and, through the Guru's Word, Dwells he on the Lord's Name and the Eternal Writ is fulfilled.  
 Fulfilled is the Eternal Writ and becomes he the seeker of the Lord's Name, and through the Name he utters the Praise of the Lord.  
 And in his Forehead sparkles the Jewel of immense Love ; yea, through the Lord's Name is he Adorned. His Light is blended with the All-light, and he Attains to the Lord, and Meeting with the Guru, his Mind is Satiated.  
 Yea, he to whose Mind pleasing is the Lord's Praise and to whose body and Mind sweet seems the Lord, mounts to the Supreme State (of Bliss). [1]  
 They who Utter the Lord's Praise, mount to the Supreme State ; they are the first and the foremost among men.  
 At their Feet I Serve, their Feet I Wash, every moment, the Lord to whom seems sweet.  
 They whom the Lord seems sweet, gather the Supreme Bliss : like jewels, their Faces sparkle in Piety.  
 Sing they His Praise, through the Guru's Word, and wear Him as the necklace, and keep His Name ever on the tongue<sup>1</sup>.  
 To them all seem the same, and in all they See the All-pervading God.  
 Yea, they who Utter the Lord's Praise, mount to the Supreme State ; they are the first and the foremost among men. [2]  
 They love the Society of the Saints and Relish therein the Lord's Relish : they find the Essence of the Lord in the Society of the Saints.  
 They Dwell upon God and are in bloom, through the Guru's Word.  
 They Sow not another Seed.  
 Yea, there is no other Elixir but the Lord's and they who but Drink it know alone the Way.  
 Blessed is the Guru, through whom I Attained to the Lord ; yea, in the Society of the Saints is the Name Realised.  
 I call upon the Lord's Name, Meditate upon it, for without the Name, there's not another.  
 They who love the Society of the Saints and relish the Lord's Relish [therein, they find the Essence of the Lord. [3]  
 O God, be Thou Merciful, and Ferry me Across, the Stone, and pull me out (of Time), spontaneously, through the Word.  
 I am stuck up in the Mud of Attachment, in it I'm sinking fast, O God, Hold me by Thy Hand.  
 Lo, God Held me by the Hand, I gathered Sublime Wisdom, and I Stuck to the Guru's Feet. P. 447  
 And Meditated I on the Lord's Name and on my Face and Forehead was Writ the Glorious Lot.  
 On Nānak was the Grace of God, and the Lord's Relish seemed sweet to him.  
 O Lord, be Merciful and Ferry me Across, the Stone, and pull me out (of Time), spontaneously, through the Word. [4-5-12]

1. वेठ : (Sans. कण्ठ) the throat, the neck, the voice.

They who Dwell upon the Lord's Name in the Mind, sweet seems to them the Lord : yea, the Mind of the Devotee overflows with Joy.  
 They who are Dead to their self and so alive, they Taste the Nectar (of God) : their Mind, through the Word, is Attuned to the Lord's Love.  
 Love they the Lord in the Mind, for the Guru upon them is in Grace : they are Released while alive, and so are in Peace.  
 Their birth and death, through the Lord's Name, become glorious, for in their hearts is He the Lord alone.  
 In their Minds Abides the Lord, Imbued are they with the Word, and with abandon they drink in the Essence of the Lord.  
 They who Dwell upon the Name in the Mind, sweet seems to them the Lord ; yea, the Mind of the Devotee overflows with Joy. [1]  
 The world fights shy of death and hides its head lest the *Yama* drives it off.  
 But, the Lord is ever the One, within and without, and this life one cannot hold.  
 How can one hold one's life when it belongs to God, and when He whose it is, He takes it away.  
 The Self-willed one laments in self-pity<sup>1</sup>, and beguiled by Doubt tries all kinds of cures.  
 But, He to whom life belongs, He takes it away, and one is Redeemed (only) by practising the Word.  
 The world fights shy of death and hides its head lest the *Yama* drives it off. [2]  
 Death was Writ in our Lot, since beginningless Time, and the God-men were Joyous ever ; yea, up they came by Dwelling on the Lord's Name.  
 They Attained to the Glory of the Name and were Robed at the Lord's Court.  
 Fulfilled<sup>2</sup> by the Name and Robed at the Lord's Court, they gathered Gladness through the Name.  
 And, their Pain of birth and death was past ; and, through the Name, they Merged in the Name.  
 The Lord and His Servant became one, for they are ever akin and alike.  
 Death was Writ in our Lot, since beginningless Time, and the God men were ever Joyous ; yea, up they came by Dwelling on the Lord. [3]  
 The world is born to die and is ever destroyed ; one becomes Eternal (only) by Clinging to the God's Presence.  
 And the Guru Enshrines his *Mantram* in one's Mind, and one Tastes its Elysian Taste, and into one's mouth drippeth Nectar.  
 Receiving the Nectar-Name, the Dead ones are brought to a Life that dies not.  
 Through the Name, one mounts to Eternity, and Merges in the Lord's Name.  
 Nānak's only Refuge is the Name ; nought else is his support.  
 The world is born to die and is ever destroyed ; one becomes eternal (only) by Clinging to the Guru's Presence. [4-6-13] P. 448

## Āsā M. 4, Chhant

Great is my God, Unknowable, Unreachable, the Primal He, Immaculate, the Absolute.  
 Of His State I cannot tell ; He of Infinite Glory, my God, is Unfathomable and Infinite.  
 Yea, Govind is Infinite, Unfathomable, Transcendent, Knowing Himself His Self.  
 What can one say of these creaturely beings ? Can ever they utter and describe Thee ?  
 He on whom is Thy Grace, the God-man, he alone Reflects on Thee.  
 Great is my God, Unknowable, Unreachable, the Primal He, Immaculate, the Absolute. [1]  
 Thou art the Primal Purusha, the Transcendent Creator, one cannot know Thy bounds or end,  
 And Thou art Immanent too, Pervading all,  
 Merged in all.  
 The Immanent, All-hearts-Pervading, Transcendent God art Thou without limit,  
 Who hath no Form, nor Mark, Unseeable, Unreachable ; but, fathomed is the Unfathomable through the Guru :  
 And one is ever in Bliss and Mergeth in the Lord's Name in Equipoise.  
 Yea, Thou art the Primal Purusha, the Transcendent Creator, one cannot know Thy bounds or end. [2]

1. बरह पलाह : (Sans. करुण-प्रलाप), pathetic lamentation.

2. सीधे : attained to the Siddhahood, i.e., were fulfilled.

Thou art the True, Transcendent Lord, forever Eternal the Destroyer, of Fear, the Treasure of Virtue.  
 Yea, Thou art One, the Wise Purusha, without a second.  
 The Wise Purusha, the First, Unequalled, like Thee, O, who is another ?  
 Thine is the Will<sup>1</sup> that Works, and that alone happens which Thou Doest.  
 Yea, All-pervasive art Thou the One alone, the God-men Realise Thee through Thy Name.  
 Thou art the True, Transcendent Lord, forever Eternal, the Destroyer of Fear, the Treasure of  
 Virtue. [3]  
 Thou alone art, O My Creator-God, all is Thy Glory, Drive us on as Thou Willest.  
 The world goes as Thou Willest, for all are subject to Thy Will.  
 Subject to Thy Will are all, and when Thou Willest, one gathers Glory through Thy Word.  
 And through the Guru, one gathers Wisdom, losing one's self, and one Merges in the Word.  
 Thy Word Mysterious is Revealed through the Guru, and Nānak Merges in Thy Name.  
 O God, Thou alone art the Creator : Thine is all the Glory and Thou Drivest all as Thou Willest.  
 [4-7-14]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 4, Chhant

With the Elixir of my Lord are my Eyes lustrous.  
 With His Love is Illumined my Mind.  
 My God has Tested my Mind on His Touchstone, and lo, it rings True, my Mind's Gold,  
 Through the Guru, I am Dyed in the Crimson colour (of God), like the Lalla flower's, and my Mind  
 and body are with His Love Imbued.  
 Nānak has been bathed as if in musk, and (now) Blessed, Blessed is his birth. [1] P. 449  
 The Speech of my Lord's Love has pierced my Mind through ; Sharp-pointed are the Shafts of my  
 King's Speech.  
 He who loves the Pain of my Lord's Love, he alone knows how bears it he.  
 Yea, he is Delivered even while Bound ; he lives by Dying to his self.  
 Prays Nānak : "O Lord, Unite me with the Guru, that I Swim across the impassable Sea (of Existence).  
 [2]  
 We the Ignorant, Doltish people, have sought Thy Refuge ; Meet us, O Govind, in Thy Love, O my  
 All-pervading King.  
 I Attain Thee through the Perfect Guru, and I pray only for Thy Prayer.  
 My Mind and body blossom forth through the Word, by Dwelling on the Lord of the myriad Waves  
 (of Joy).  
 Lo, Associating with the Lord's Saints, I've found my Lord. [3]  
 O Thou, Compassionate to the Poor, hearken to my Prayer, O Thou, my Master, my Lord, my King,  
 I seek the Refuge of Thy Name, pour Thou it Thyself into my mouth.  
 'The Lover of the Devotees', that is Thy Royal Title, so Save my Honour, O Lord !  
 Nānak has repaired to Thy Asylum, so, take me Across, through Thy Name. [4-8-15]

Āsā M. 4

I searched through and through, and out found the Friend, my All-pervasive King, my God, through  
 the Guru.  
 Within the fortress of my golden body is He the Lord Revealed.  
 The Lord is the Diamond, and it pierces through (the Diamond of) my body and Mind.  
 Yea, being Blessed by the Eternal God, I Attain to my Lord, and I am permeated through and through  
 with His Essence. [1]  
 I stand ever on the wayside, looking into the Yond, I, the young beauteous Bride of my King.  
 Enable me, O Guru, to Cherish ever His Name, that I tread the Way He Passes through.  
 The Mainstay of my body and Mind is the Name, and I've burnt down the treacherous<sup>2</sup> (Abode of)  
 the self.  
 Unite me with my Lord, O Guru, Unite me with the Lord whose Garland is the entire universe of  
 flowers.<sup>3</sup> [2]

1. प्रवृत्त : (सबुद्ध) lit. Thine is the word (command) that runs.

2. Lit. poisonous.

3. घनदाली : (बनवाली) lit. Vishnu who wears the garland of jungle-flowers.

Meet me, O my dear, my Guru's Way, it is long Thou tore me off from Thee.  
My body and mind have melted in tears, and my Eyes are moist with Thy Essence.  
O show me, my Guru, where is my Lord, that, meeting Him, my mind is Pleased.  
Me the Unwise one the Lord has Yoked to His Service ; yea, to His Devotion and Love. [3]  
My Guru's body is Imbued with Elixir, and He sprinkles the Lord's Nectar upon me.  
They whose Minds have Cherished his Word, they feed on the Elixir of God.  
When the Guru is in Mercy, we Attain to our Lord and cease to be tossed about.  
For, his Saint becomes the Lord : yea, the Lord and the Saint are one. [4-9-16]

Āsā M. 4

My Lord is the Treasure of Nectar ; and Treasured is He in the Guru's Word.  
The True Guru is the True Merchant, and He Blesses the Devotee with the stocks of Love.  
Blessed, Blessed, is the Trader and the Trade, and Blessed is the True Merchant, the Guru.  
Says Nānak : "they alone Attained to the Guru, in whose Lot it Was so Writ by the Eternal Lord". [1]  
Thou, my Master<sup>1</sup>, art the True Merchant, and the whole world Trades with Thee.  
All the Vessels are Thine, O my Potter Sublime, and the Thing within is also Thine<sup>2</sup>.  
And whatever Thou putteth in the Vessel, that alone cometh out ; For, what can a poor creature do ?  
And Thou it is who hast Blessed Nānak with the Treasure of Thy Worship. [2] P. 450  
O, how shall I dilate upon Thy Merits,  
O Thou, the Transcendent Lord, Infinite ?  
I Praise Thy Name ever, for this alone is my Hope, my Mainstay.  
I am innocent of Thy Way, and nought-knowing, how can I measure Thy Expanse ?  
So Nānak becomes the Lord's Slave, nay, the Slave<sup>3</sup> of His Slaves. [3]  
Gather us into Thy fold, O Lord, in Thy Will ; we seek Thy Refuge, O King,  
We are led astray by Error each day, keep Thou our Honour, O Lord.  
We are Thy children, O Father, our Guru, make us Wise in Thy Way.  
Nānak's repute is that of the Lord's Slave, so keep Thou his Honour, O God. [4-10-17]

Āsā M. 4

In whose Lot it was so Writ by God, them met the True Guru, the All-pervasive King.  
And their Darkness of not-Knowing was dispelled ; and within their hearts was the Illumination of the  
Guru's Wisdom.  
And they Attained to the Jewel of the Lord's Name, and so ceased their outgoings.  
Nānak Contemplated the Lord's Name, and Contemplating, he Entered into the Lord. [1]  
They who Cherished not such a Glorious Name, why did they come into the world, O dear !  
Precious<sup>4</sup> is the human birth, (but), without the Name, it goeth waste.  
Here, in season<sup>5</sup> if one sows not the Seed,  
Then, what will the Hungry eat in the Hereafter ?  
The Self-willed are cast again into the womb, for such is the Will of the Lord. [2]  
Thou, O Lord, belongest to all ; all Belong to Thee ; for all, O All-pervasive King, were Created by  
Thee.  
And nothing is in the hands of anyone, and all are Driven as Thou Willest.  
They whom Thou Unitest with Thyself they alone Unite with Thee, yea, they who are Pleasing to Thy  
Mind.  
Nānak has met with the True Guru, and so, through the Lord's Name, he has Swum across. [3]  
Some hymn Thee, O Lord, through *Nada*<sup>6</sup> and Vedas, but are Imbued not with Thee.  
For, in whom are Deceit and Sin, of what account is their crying out (for the Lord) ?  
The Creator-Lord Knoweth all, though we try to hide our Shame<sup>7</sup>.  
Nānak : they whose heart is Pure, through His Loving Adoration, they Attain to the Lord. [4-11-18]

1. ਪਣੀ : (ਬਾਪੀ) (Sindhi), master.

2. ਬਾਰਾ : (ਬਾਰਾ) (Sindhi), thine.

3. ਪਣੀਕਾਰ : (ਪਣੀਕਾਰ) water-carrier.

4. ਦੁਲੱਭ (Sans. दुर्लभ) : difficult to be attained ; scarce, rare ; best ; beloved ; costly.

5. ਵੇਲੇ (ਵੇਲੇ ਵੇਲੇ) : ਵੇਲੇ, at the opportune time.

6. *Nada* lit. music, here, unstruck or subtle music, like the yogis claim to hear at the Tenth Door.

7. ਸਿਰਿ ਰੋਗ ਹੁ ਚੀਜੈ : (ਸਿਰਿ-ਰੋਗ ਹੁ ਚੀਜੈ) lit. even if we cover up (ਹੁ ਚੀਜੈ) the source of our malady (ਸਿਰਿ ਰੋਗ).

## Āsā M. 4

They within whom is the Lord's Love, are All-wise.  
 Even if they err in speech, the Lord Loveth them still.  
 The Lord's Saint seeks no other Refuge and the Lord Keeps the Honour of the meek.  
 For Nānak, the Lord's Name is the Royal Court ; and the Lord is his only Power. [1]  
 Wherever is my True Guru, Blessed, Blessed is that Place ;  
 The Devotees search out that Sanctuary, and apply the sacred Dust of its precincts to their Face.  
 The Toil of the Devotee is Approved ; yea, his, who Contemplates the Name.  
 Nānak : they who Worship their True Guru, they, by the Lord, are made the objects of Worship. [2]  
 The Guru's Sikh loves the Lord in his Mind, and also the Lord's Name. P. 451  
 He who Serves the Perfect Guru with Faith, cease all his Hungers and his Self-hood is stilled.  
 Goes all the Craving of a Sikh, though many others owe their sustenance to him.  
 Nānak has sown the sole Virtue of the Lord's Name, and limitless (in him) is the growth of  
 Virtue. [3]  
 Illumined are the Minds of the Sikhs who've Seen my True Guru.  
 If one recites to them the Gospel of the Lord, it seems sweet to them.  
 On whomsoever is the Grace of the Lord, they are Robed in the Lord's Court.  
 Nānak : the Lord's Servant becomes the Lord, for into his Mind hath come the Lord. [4-12-19]

## Āsā M. 4

They who Met my Perfect Guru, within them he Enshrined the Name of the Lord.  
 They who Contemplate the Lord's Name, all their Cravings and Hungers cease.  
 Yea, they who Dwell upon the Name, near them comes not the *Yama*.  
 Upon Nānak is the Grace of the Lord, and so he Dwells upon the Name and is Saved. [1]  
 They, who, by the Guru's Grace, have Meditated upon the Name, for them there is no Impediment in  
 the Way.  
 Yea, they who Please their True Guru, the *Purusha*, them Worships the whole world.  
 They who Served their dear Guru, they were ever in Bliss.  
 Nānak : they who Met with the True Guru, them also Met my Lord. [2]  
 They in whose heart is the Lord's Love, them Protects the Lord, my King.  
 Who has ever the heart to censure them, who Love the Lord's Name in their hearts ?  
 They whose Mind is Pleased with the Lord, all their traducers slander them in vain.  
 Nānak has dwelt upon the Lord's Name, and the Lord Protects Him in His Mercy. [3]  
 In every age, God Created His Devotees, and their Honour was saved by Him.  
 The wicked Harnakshyapa<sup>1</sup> was slain by the Lord, and Prehlāda, the Devotee, was Blest.  
 He turned His back upon the Egotists and the Slanderers, and Namdeva<sup>2</sup> he ushered into His Presence.  
 Nānak has contemplated such a Lord, who Emancipates him in the end. [4-13-20]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

## Āsā M. 4, Chhant

O my stranger mind, O dear, come into thy own Home.  
 And Meet with thy Guru-God that God Comes into thy Home.  
 And then Revel thou in His Love, for the Lord would in Mercy be upon Thee.  
 Nānak : the Guru has Blest me, and he Unites me with the Lord. [1]

1. ਹਰਨਾਖਸੁ : (हरणाखसु) Prehlāda's tyrant father, Harnakshyapa, ruler of Multan who, (according to a Puranic lore) in order to wean his son away from devotion to God subjected him to various tortures. In the end, God appeared in the form of a man-lion (Narsingha) and tore Harnakshyapa with his nails, and saved Prehlāda.

2. ਨਾਮਦੇਵ : (नामदेव) The well-known Bhakta of the 14th century from Maharashtra who, being an outcaste, was not admitted into the temple of Vithala by the priests. Namdeva thereupon sat at the back of the temple where he saw the Vision of God. It is said, the temple itself turned around to the side of Namdeva, thus shaming the priests.



I have Tasted not Love, for I have Loved not.  
 (But), the mind's Craving has ceased not, and incessantly I long for Him.  
 My Beauty is being wasted each day, and Time nibbles at my breath. P. 452  
 (But) she, who Enshrines the Lord in her Mind, is the Lord's True Bride, and her Destiny shines forth,  
 like a jewel. [2]  
 With the Lord's Love are my eyes Inebriated, I Cherish Him as does *Chātrik* the *Swānti* drop.  
 And my Mind is calmed when I Drink the Elixir of God.  
 My body is Waked ever by the Pangs of Separation, and Sleep comes not to my Eyes in anywise.  
 But, Attuning my Mind to the Guru, I found my Friend. [3]  
 Come, come *Chaitra*, and usher into my Mind the blessed season of Spring.  
 Without the Presence of my Spouse, the Courtyard (of my mind) is laden with Dust.  
 And I am Saddened by the long Wait, and my Eyes are yoked (to see His Vision).  
 Nānak : Seeing the Guru, I Blossom forth, as does the child, hugging her mother. [4]  
 The Lord's Gospel did the dear Guru recite unto me.  
 O dear, I am a Sacrifice to the Guru, who has United me with my Lord.  
 Fulfilled are all my Hopes and the Lord's Fruit my Mind cherishes.  
 Yea, the Lord showered His Mercy, and Nānak Merged in His Name. [5]  
 O dear, I'll play not love with any but the Lord.  
 O, how shall I Attain to the Guru, Meeting with whom I See the Beloved ?  
 O my Beneficent Lord, take me to the Guru, that through Him I Unite with Thee.  
 Nānak has Attained to the Guru, O dear, for such for him was the Writ of God. [6-14-21]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5, Chhant

My Mind is in Ecstasy, for I have Seen my Lord.  
 Tasted, yea, Tasted have I the sweet Essence of my God.  
 Sweet Essence of the Lord has rained upon me, for the True Guru is in Mercy and I abide in Poise.  
 And I was my Self again<sup>1</sup>, and Sang the Wedding Song (of the Unitive Experience) and the five  
 Demons (of Desire) took to their heels.  
 And Composure came to Mind through the Nectar-word, for the Saint became the Intercessor.  
 Says Nānak : "My Mind is Pleased with the Lord, for I've Seen Him with my Eyes". [1]  
 Blessed, Blessed are the beauteous Gates (of my body), O dear !  
 For, comes, yea, comes into my Home my beloved Saint.  
 And, through the Saint, I am Fulfilled ; and greeting him, I yoke myself to his Service,  
 He Himself is the Groom's party and, the bride's too ; He Himself is the Master, He Himself the God.  
 Fulfils He Himself His Task, Himself He Keeps the Creation in its place ;  
 Says Nānak : "The Lord is in my Home, and so look beauteous the Gates (of my body)." [2]  
 The nine treasure have I gathered in my Home :  
 Yea, by Dwelling on the Lord's Name, all is Revealed unto me.  
 Dwelling on the Name, the Lord spontaneously is ever my Company :  
 All Calculations are now ended, and all Outgoings ; and Worry worries me not. P. 453  
 The Lord Echoes within me and His Unstruck Melody Rings (in the Mind) : O, wonderful is the Glory  
 of it all.  
 Says Nānak : "The Lord is ever my Company ; for thiswise, I gather the Nine Treasures (of the Lord's  
 Name)". [3]  
 Joyed, yea, joyed are all my friends, my brothers, O dear.  
 For I've won Victory in the treacherous Battle of life, by the Guru's Grace.  
 Yea, Victory have I won and I Praise my Lord, and the Curtain of Doubt has been torn.  
 And I've found the inexhaustible Treasure, for, at my back was He, my Lord.  
 He is the Wise, He the First one, whom the Lord has made his Own.  
 Says Nānak : "When the Master is on Thy side, all thy Friends and Brothers are Pleased". [4-1]

1 ਗ੍ਰਿਹੁ ਵਸਿ ਆਇਆ : (गृह बसि आइआ) lit. I had the sway over my home.

## Āsā M. 5

Inexpressible is the Lord's Gospel, Unknowable is the Mystery of the Lord.

The angelic men have expressed it, in terms of Poise.

In terms of Poise have expressed they the Nectar-Word, by loving the Lotus-Feet of the Lord.

And by Contemplating the One, Incomprehensible Absolute (God), they've attained the Desire of the Mind :

And have shed their Ego and Attachment and Sin and the sense of Duality, and have Merged their Light in the All-light.

Prays Nānak : "By the Guru's Grace, they ever Enjoy the Love of the Lord". [1]

The Lord's Saints are ever my Support; they alone are my mates and bosom friends.

Through good Destiny have I found the Society of the Holy :

And Dwelt on the Lord's Name and, by great good Fortune, my Sorrow and Strife have ceased.

And I Cling to the Guru's Feet, shorn of Fear and Doubt, and Himself the Lord has rid me of my self.

The Lord's Own I meet through my Lord's Grace, and they forsake me not.

Prays Nānak : "O Lord, I'm Thy Slave, and I seek ever Thy Refuge".

Thy loved Devotees, O Lord, shine forth at thy Gate.

O, I am ever a Sacrifice to them, the Lord's Saints :

And I pay them obeisance through whom my Lord is Revealed to me.

He the Lord Pervades all hearts, all over, He the Perfect Purusha, the Builder of our Destiny.

If Receive we the Perfect Guru and Contemplate the Lord's Name, we lose not this birth in a Gamble.

Prays Nānak : "O Lord, I seek Thy Refuge : Keep me whole in Thy Love". [3]

Innumerable, innumerable are Thy Merits, O which of them shall I Sing ?

Yea, the Dust of Thy Holy Feet I am Blest with, if Perfect be my Destiny.

For, Bathing in Thy Dust is our Self cleansed of Sin, and depart the Pain of birth-and-death.

Within and without, we abide in Thy Presence, and Thou, the Transcendent Lord, art ever our Company.

And ended are all our Woes, for Thy Song brings Bliss, and we are cast not another time into the womb.

Prays Nānak, "We Swim Across, in the Guru's Refuge, and are Pleasing then to our Lord and Master." [4-2]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

## Āsā M. 5, Chhant

My Mind is pierced through with the Lotus-Feet of the Lord, and, now none other but He is Sweet to me.

And, in the Society of the Saints, I Dwell upon Him and See the Lord, my King, Pervading all hearts. P. 454

Saw I the Lord in every heart, and His Nectar rained upon me and ceased my Sorrow of birth and death.

And I Sang of the Excellences of my Lord and so shed all my Sorrow, and the knot of the self was loosed.

Within me Abided my Beloved, the natural way, who leaves me not, and I am Imbued with the fast colour<sup>1</sup> of His Name.

Yea, the Lord's Lotus-feet have pierced through my Mind, and now none other is Sweet to me. [1]

As is the fish enraptured by water, so am I Imbued with the Essence of the Lord, my King.

Instructed in the Lord's Wisdom by the Perfect Guru, I love my Lord who Blest me with the Glory of (Inner) life.

The Inner-knowing Master Blesses with the Glory of (Inner) life, and Unites me He Himself with Himself.

The Lord's Jewel, the Perfect Object, is revealed to me, and He Forsakes me not for another.

The Master is Beauteous, the Embodiment of Wisdom, the All-wise He inexhaustible are whose Bounties.

As is the fish (enraptured by water), so is Nānak by the Lord. [2]

1. भनीटा : (Sans. मञ्जिष्ठा), lit. Bengal or Indian madder, whose colour is fast.

As the *Chātrik* craves for the (*Swānti*) drop, for that is her life's mainstay,  
 So, the Lord is to me ever dearer than all the treasures, sons, brothers and friends.  
 Yea, the Lord Absolute<sup>1</sup> is the dearest to me of all ; of His State, no one can tell.  
 And I forget not Him even for a single breath, and through the Guru's Word, I Enjoy His Love<sup>2</sup>.  
 The Master is the Life of the universe, the Saints drink His Essence, and Contemplating Him, destroy  
 their Doubt and Sorrow and Attachment.  
 As *Chātrik* craves for the (*Swānti*) drop, so Nānak his Loved Lord. [3]  
 When one Meets with one's Lord, one is Fulfilled by Him.  
 And the Wall of Doubt is razed and one Meets with one's Guru.  
 Meets one the Perfect Guru ; for such is one's Eternal Lot Writ by God, who is Compassionate to the  
 poor, the Treasure of all (Good).  
 In the beginning, the middle and the end, is He the Master of Utter Beauty, the Guru, the Supporter of  
 the earth.  
 And then one has immense Joy and Peace and Bliss, for the Dust of the Saint's Feet is the Purifier of  
 the Sinners.  
 Nānak : when one Meets with the Lord, one is eternally Fulfilled. [4-1-3]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5, Chhant

Shaloka

They on whom is the Lord's Grace. they Contemplate the Lord,  
 And, joining the Society of the Saints, they love their God. [1]

Chhant

Now<sup>3</sup> love thy Lord as loves water the milk ; (on fire it itself burns), but allows not the milk to be  
 touched.

As the black-bee<sup>4</sup> is bewitched by the fragrance of the lotus, and leaves it not even for a moment.  
 So constantly love thy Lord, sacrificing all thy embellishments and tastes.

Where there is pain on the Path of *Yama*, fear not thou that, repairing to the Society of the Holy.  
 Dwell thou on and sing the Lord's Merits and all thy Sins and Sorrow will depart.

Utter, Nānak, the Praise<sup>5</sup> of the Lord by loving Him so. [2]

P. 455.

As the fish loves the water and is comforted not without it for a moment ; so, O mind, love thou thy  
 Lord.

As is the thirst of the *Chātrik*, crying out for the *Swānti*-drop to the beauteous clouds on high.  
 So love thy Lord, Surrendering to Him thy mind, and Attuned to Him in thy consciousness<sup>6</sup>.

Pride not, pray, and fall at His Feet, and Sacrifice thyself to His Vision.

The Guru being in Grace, the Bride sends the message of love to her Lord.

Utter, Nānak, the Praise of the Infinite Lord, by loving Him so. [2]

As is the *Chakvi* in love with the sun and longs ever to see the dawn break :

As does the *koel* twitter<sup>7</sup> in love with the mango-grove, so love thou thy Lord.

Yea, Love Him in all Humility, for thou art a guest, for a lone night.

Why involve thyself then in pleasures and attachments, for naked do we come and naked do we go.

Everlasting is the Refuge of the Saints, so fall thou at their Feet, and then thy Bonds are loosed.

Sing thou, Nānak, the Lord's Praise that thou See-est the Day (of Deliverance). [3]

1. निराग : निराग, (निराला), detached.

2. रंग : (Sans. रंग, राग), mirth, diversion ; love, affection, passion.

3. अब : (अब) lit. now.

4. अलि : (Sans. अलि), a black-bee.

5. ऋत : (Sans. ऋत, lit. the Vedas, the sacred text of Vedic hymns ; a certain measure in music (particularly the metre of the Vedas).

6. चित्त : (Sans. चित्त), the mind ; the heart (considered as the seat of intellect).

7. चहै : (चहै) (Sindhi), to utter.

As at night, the deer<sup>1</sup> hearing the music of the (hunter's) horn gives himself away, so love, thou (thy Lord).

As the bride is involved with her spouse, and gives away her mind to her darling love :  
Yea, gives away she her mind to her love and enjoys his bed, and experiences all pleasures and joys,  
And receives she her spouse and so wears red<sup>2</sup>, for she has met her age-old friend.  
When the Guru became His eye-witness<sup>3</sup>, I saw my peerless Lord, with my own Eyes.  
Utter thou, Nānak, the Praise of the Beneficent, the Bewitching Lord, and stick to His Feet, loving Him so. [4-1-4]

### Āsā M. 5

#### Shaloka

I searched through all the woods, and was tired of the long search<sup>4</sup> :  
But, when I Met with the Saint, I found my Lord within my Mind. [1]

#### Chhant

He whom search innumerable ascetics and men of silence.  
He whom contemplate myriads of Brahmas, and on whom men of wisdom dwell.  
Through contemplation, austerity, self-control, moral code, worship, obeisance and other purifying acts,  
And roaming through the earth and bathing in the holy waters, they seek to Unite with the Immaculate Lord.

Dwell they all on Him—the humans, the vegetation, the bird and animal life.  
(For), the Beloved is Beneficent, and one is Emancipated forsure in the Society of the Saints. [1]  
Myriads of incarnated Vishnus there are, and myriads of Shivas with matted hair,  
Longing intensely for Thee, O Thou Beneficent One,  
Infinite, Incomprehensible, Govind, the Master, the Lord of all, Fulfilling all.  
The angels, the ascetics, the heavenly musicians, the attendants of Shiva<sup>5</sup>, the Yakshas<sup>6</sup> and the dancers  
of the god of wealth<sup>7</sup> all utter Thy Praise.

And Myriads of Indras too shout Thy Victory, O Master !  
O Nānak, He, the Beneficent One, is the Support of the supportless, and joining the Society of the Holy, one is Emancipated. [2] P. 456

Him worship myriads of goddesses and Lakshmi in a myriad ways,  
And the seen-unseen, and the water, the air and day and night,  
And the stars, the sun and the moon and the earth and the sky,  
And the four sources of creation, and all the tongues, ever and forever more,  
And the Smritis, the Purānas, the four Vedas, the six Shastras,  
(But) He, the Purifier of the Sinners, and the Lover of Devotees, is Met with in the Society of the Holy<sup>8</sup>. [3]

The Creation made known to us by the Lord, all tongues thereof utter His Praise.  
And they who Serve but of whom we know not, of them there is no count :  
The Eternal, Indeterminable, Unfathomable is the Master, within all, and without all too.  
All seek but the One Bountiful Lord, the Friend who is not far, but here before thee, the Presence.  
He is in the power of His Devotees ; they whose Souls are United with Him, O, how can one describe their excellence.

Nānak seeks but this Boon, that his head lies at the Feet of the Saints. [4-2-5]

### Āsā M. 5

#### Shaloka

Make an effort, O Fortunate one, and Dwell on thy Kingly Lord,  
By Contemplating whom one gathers Gladness and all one's Woes and Doubts depart. [1]

1. हरेव : (Sans. कुरंग), a deer.
2. As the bride does, according to the Indian custom.
3. also Intercessor.
4. अदृष्टादि : (Sans. अवगाह :-हृत्), bathing ; plunging, immersing, entering into ; mastering, learning ; searching.
5. गण (Sans. गण), a body of followers or attendants ; particularly a troupe of demi-gods considered as Shiva's attendants under the special superintendence of Ganesha, a demi-god of this troupe.
6. यक्ष : (Sans. यक्ष), a class of demi-gods who are described as attendants of Kubera, the Hindu god of riches, and employed in guarding his gardens and treasures.
7. विंहर (Sans. किलर), a mythical being with a human figure and the head of a horse.
8. साति—सति (सति) ।

**Chhant**

Laze not in Meditating upon the Lord.  
 For, Meeting with the Saints, one goes not to the *Yama's* Abode,  
 And afflicted is not one by Fear or Sorrow, and one is forever in Bliss.  
 Utter His Name thou with the tongue, with thy every breath.  
 Yea, the Beneficent, the Bountiful and Bliss-giving Lord, the Treasure of Virtue, being Merciful, Yokes  
 thee to His Service.  
 Prays<sup>1</sup> Nānak, "Meditate thou on the Lord's Name and laze not in Contemplating thy God". [1]  
 The Purifier of the Sinners is the Pure Name of the Immaculate Lord.  
 It is the Destroyer of Doubt and Ignorance and is the Guru's Unguent of Wisdom.  
 The Guru's Wisdom is the Unguent, (applying which to thy Eyes) thou See-est the Immaculate,  
 All-pervasive Lord.  
 Yea, he in whose heart He Abides even for a moment, he is rid of all his Sorrow<sup>2</sup>.  
 The Lord's knowledge is unfathomable : All-Powerful is He, the Destroyer of all Fears.  
 Prays Nānak : "Meditate thou on the Lord's Name<sup>3</sup>, for the Name of the Immaculate Lord is the  
 Purifier of the Sinners". [2]  
 I seek the Refuge of Gopāl, the Bountiful, the Merciful Lord, the Treasure of Grace.  
 Yea, my Mainstay is Thy Feet, O Lord, for in Thy Refuge is my Fulfilment.  
 The Lord's Name<sup>3</sup> is the Cause of causes, for through the Lord even the apostates Swim across.  
 The world is but the Sea of coming-and-going ; but through the Lord's Name, myriads are Saved.  
 Seek Him—the beginning, the end and the endlessness, yea, seek Him the Emancipating Way of the  
 Saints.  
 Prays Nānak : "Meditate thou on the Lord's Name<sup>3</sup>, and seek the Refuge of Gopāl, the Bountiful,  
 the Treasure of Grace". [3]  
 The Lord is the Lover of His Devotees, for such is His innate nature.  
 Wherever the Saints pray, there is He Revealed.  
 He Unites His Saints with Himself spontaneously, and Fulfils He His Devotees. P. 457  
 And in the Lord's Praise they gather immense Bliss, and forsake all Sorrow.  
 In all directions seems to them He, the Illumined One, and they See no other but the One.  
 Prays Nānak : "Devote thou to the Lord's Name<sup>3</sup>, for the Lord is the Lover of His Devotees, this being  
 his innate nature". [4-3-6]

**Āsā M. 5**

Eternal is the Groom of the Saints : He Goes not, nor Dies.  
 He in whose Home is the Lord, the Spouse, he Enjoys Him ever.  
 Indestructible, Eternal is the Lord, ever Young and Spotless.  
 Not far, nearest of the near is His Presence : and Fills He, the Perfect One, the universe forever.  
 The Master of Life, from whom flow Deliverance and Wisdom, Him Pleases the Love of His Lovers.  
 Utters Nānak but the Guru's Word that Eternal is the Groom of the Saints, and He neither Goes nor  
 Dies. [1]  
 She whose Spouse is the Lord is Blest with immense Bliss,  
 She is ever at Peace, and Perfect is her Glory.  
 All Honour and Greatness and Joy and the Lord's Praise are hers who Lives ever in the Lord.  
 All Perfections<sup>4</sup> are hers and, also the Nine Treasures : bereft of nothing is she.  
 Her speech is sweet, she's pleasing to the Lord, and eternal is her Wedded state.  
 Nānak utters but the Guru's Word, that she, whose Spouse is the Lord, is Blest with Immense  
 Bliss. [2]

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1. उचिअये : (Sans. प्रलप्), to talk, to speak.
  2. विसृतिआ : (Sans. विसृरण—एण), distress, sorrow.
  3. Lit. feet.
  4. त्रिषि (सिषि) : for eighteen miracles and nine treasures, See footnote at p. 382.

Come mates, come let us dedicate ourselves to the Service of the Saint,  
And Grind his Corn and Wash his Feet and Lose our self.  
Losing our self, we rid ourselves of Sorrow, and shed our Ego.  
For, in his Refuge we gather Honour, and whatever he does brings us Gladness.  
Becoming his Slaves, we shed our Sadness, and, with joined palms, we keep Awake (in his Presence)  
night and day.  
Nānak utters but the Guru's Word : "Come mates, let us dedicate ourselves to the Service of the  
Saint." [3]  
He in whose Destiny it is, Him the Lord Yokes to His Service.  
Yea, he the one is Fulfilled who abides in the Society of the Saints.  
And, there, he is Imbued with the Lord's Love, and dedicates himself he to the Contemplation of the  
Lord.  
And sheds he the Doubt and Sin and Attachment and Duality.  
At Peace is his Mind, and rains upon him spontaneously He, and he utters His Praise in utter Joy.  
Nānak utters but the Guru's Word : "He in whose Destiny it is, him the Lord Yokes to His Service".  
[4-4-7]

### Āsā M. 5

#### Shaloka

Meditating on the Lord's Name, the *Yama* says not a thing unto thee.  
Thy body and mind are at Peace, Nānak, and thou are ushered in the end into the Lord's Presence. [1]

#### Chhant

Meet me in the Society of the Saints, O Lord, and Emancipate me :  
I pray to Thee with joined palms, 'Bless me with Thy Name'.  
Yoked to Thy Feet and rid of Ego, I seek Thy Name and pray for Thy Mercy.  
My Mind wanders not in Thy Refuge : O Thou Compassionate Lord, Bless me with Thy Grace.  
Thou art the All-powerful, Indescribable<sup>1</sup> God, O our Infinite, Immaculate Master, listen to my prayer,  
Nānak, with joined palms, prays for this Boon, "O Lord, rid me of the (Pain of) birth and death". [1]  
P. 485

I am a Sinner, Unwise and Merciless, without Merit, Supportless and Vile,  
Perfidious<sup>2</sup>, of Low extraction, steeped in the Mud of Attachment :  
And stick to me the slime of Doubt and the (pride of) Works, Ego and Self-love,  
And the love of woman and the joys of Māyā and Ignorance, unmindful of death.  
My youth is wearing off and age creeps on, awaiting for the day when my company would be death<sup>3</sup>.  
Prays Nānak : I live on Thy hope, O Lord, keep me, the Low-born, in the Society of the Saints". [2]  
I have wandered through many births, and suffered the Pangs of the womb.  
And, I cling to that whose enjoyments are sweet and (precious) like gold to me.  
I have carried along immense Loads (of Sin) and rushed out to many foreign lands<sup>4</sup>.  
Now, my only Refuge is Thou<sup>5</sup> and I find all Peace in thy Name.  
O Thou my Love, Sustainer of the universe, I can on my own do but nothing, O dear.  
But when is Thy Grace upon me, I in-gather Gladness and Poise and Bliss, and Swim across the (Sea  
of) Existence. [3]

1. ਅਗਬ = ਅਕੱਬ (अकब) ।

2. ਸਠ : (Sans. षठ), crafty, deceitful, fraudulent, perfidious.

3. ਮੀਚੁ : (from Sans. मी, to die, to perish), death, extinction.

4. i.e. entered into many wombs.

5. ਮੁਰਾਰੀ : (मुरारी) an epithet of Lord Krishna ; the slayer of the demon Mur ; hence God.

6. ਭਵੁਨ : (Sans. भवन), existence, being.

They who believed in Thee but in name, them too Thou Saved : wilt not Thou Save Thy Devotees without doubt ?

O Mind, Harken to the Lord's Praise any how, by any means<sup>1</sup>.

He who Hears the Word is the wisest of the wise, and gathers the Treasure (of the Lord's Name) in the Mind.

And, Imbued with the Lord's Love, he Sings the Praise of Him who is the Builder of our Destiny.

If the earth be the paper, and the woods the pen, and the writer the air,  
His End one cannot find ; so Nānak holds fast to the Asylum of His Feet. [4-5-8]

#### Āsā M. 5

I sought the Refuge of the Master of mankind,

And my life has become fear-free, shorn of all cares.

I look upon Him as my father, mother, son, friend, kindred and spouse<sup>2</sup>, and the cherished object of Worship.

Yea, I met Him through the Guru and Embraced I Him, whose Immaculate Praise is uttered by the Saints.

Of endless Merit, of Infinite Glory is He ; one cannot evaluate His Worth.

He the Master is One and also the many and yet Unknowable ; and so I seek His Refuge. [1]

The Pool<sup>3</sup> of Nectar is He the Lord ; yea, the Saviour of the world.

He who wears the necklace of the Lord's Name, end his days of Woe.

Ended are his Doubt and Attachments and Sins, and he is not cast into the womb again.

The Sea of Fire was calmed, when I held fast the Skirt of the Saint.

He is Govind, Gopāl, the Compassionate One, the All-powerful : O Saints, proclaim His Victory.

Nānak Dwells on the Lord's Name, and being ushered into the Society of Perfect Saints, mounts to the Supreme State (of Bliss). [2]

See wheresoever one may, the One alone Pervades all.

Abides He in all hearts but rare is the one who knows Him well.

Pervades He the earth, the waters and the interspace, alike in the ant as in the elephant.

In the beginning and the middle is He, and also at the end ; through the Guru's Grace is He Known.

The Supreme Lord is spread all over, yea, all is His Play, the Saints call Him the Treasure of Virtue.

Meditate, O Nānak, on the One Master, who is contained in all. [3]

Thy night and day become beauteous, Contemplating the Name of the Lord.

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Yea, Cherishing the Lotus-Feet of the Lord, all the slime of thy Sins is cleansed.

Depart thy Hunger and Pain and Poverty, and the Path becomes manifest to thee.

Joining the Society of the Holy, one is Imbued with the Love of the Lord's Name,

And in one's Mind one receives the One he seeks.

And, he is Fulfilled, Seeing the Vision of the Lord, and all his 'kindreds' are Saved.

And he is ever in Joy, Nānak, contemplating the Lord's Name. [4-6-9]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

#### Āsā M. 5, Chhant

##### Shaloka

Be Merciful, O Lord, that I think of Good ever, and utter ever Thy Praise and keep the Society of the Saints,

And I forget not Thy Name even for a moment. [1]

1. तेन तेन पतवारे : (Sans. येन केन प्रकारेण), by any way.

2. सुविमलः (Prakrit form of सज्जन), a good virtuous man ; hence the spouse.

3. स्रुतः (Sans. वनस्पति), a fountain, spring (of water).

**Chhant**

In the dewy night when shimmer the stars,  
The Saints keep Awake, yea, they who love their Lord.  
The Lovers of the Lord are ever Awake and Dwell ever on the Lord's Name,  
And in their hearts they Cling to the Lord's Lotus-Feet, and forget not the Master for an instant.  
And, shedding Ego and Infatuation, they rid their Mind of Sorrow and Sin.  
Prays Nānak : "The Lord's Saints are ever Awake to the Service of their loved God". [1]  
The bed (of my Mind) is tastefully Decked,  
And my Mind is in Ecstasy, for I Hear the Lord coming unto me.  
Yea, Meet I the Lord who is so easy to approach, and I abide in Celestial Bliss.  
And He Clings to my Bosom and depart my Sorrows ; and my life, body and vital breath are in bloom.  
And Fulfilled am I, Dwelling on the Lord ; O, how auspicious was the day of my Wedding.  
Prays Nanak, "When one Meets with the Lord, one Attains Supreme Bliss". [2]  
I meet my mates and ask : "Pray, tell me the distinctive Sign of my Lord.  
I am full of affection for Him and I know not what to say".  
His Attributes are fathomless and subtle ; yea, boundless is the Creator, and even the Vedas<sup>1</sup> know  
not His limits.  
So, one should Contemplate Him with Love, and Sing ever His Praise.  
She, who is Meritorious and informed with Perfect Wisdom, is the Beloved of the Master.  
Prays Nānak : "She who is Imbued with the Lord's Love, Merges in Bliss, the natural way". [3]  
When I started hymning the Lord's Song of Bliss, my friends were filled with Joy and my Adversity and  
Sorrow were gone.  
I became tranquil, in peaceful bloom, Rejoicing in the Lord's Name, and the Lord of Himself bestowed  
Mercy upon me.  
And I Clung to the Lord's Feet, and was ever Awake and Met with the Lord<sup>2</sup>.  
My days became Auspicious and I found Poise, and all Treasures I discovered in the Lord's Feet.  
Prays Nānak : "In the Refuge of the Lord, the Lord's Servant becomes Eternal". [4-1-10]

**Āsā M. 5**

Rise and hasten forth, O Traveller, why tarriest thou ?  
For thy days are over ; why art thou then enticed by Falsehood ?  
Enticed by Falsehood and Maya's Deceit, thou committest innumerable Sins,  
And thy body of dust is ever in the *Yamā's* eye, and Time will win a victory over thee, the hopeless  
one. P. 460  
Abandoning wealth and beauty and shorn of raiment and food thou goest.  
Only thy Deeds will keep thee company, for that what thou hast done can be effaced not. [1]  
As is the deer ensnared at night by the hunter's torch taking it to be moonlight, (so is one by Māyā).  
And from pleasure rises pain, for one indulges in Sin each day.  
One sheds not one's Sins and is driven away, with a halter round his neck.  
One is deceived by a Mirage, and Illusion is the bridal bed that comes to one's lot :  
And, absorbed is one in Greed and Selfhood and Ego and Pride.  
Nānak : like the deer, one is wasted away by Ignorance, and cease not one's comings and goings. [2]  
The fly, caught in the net of sweetness, O, how can she dare to fly ?  
The elephant, caught in a pit, O, how can he now run away ?  
He who remembers not his Spouse even for a moment, O, how can he Swim across ?  
Yea, endless is his Pain, and he Suffers grievously for his deeds.  
The hidden deeds become manifest, and one Suffers both and Hereafter.  
Nānak : without the True Guru, the self-willed Egotist is led astray. [3]  
The Lord's Servants live, Clinging to His Feet.  
Them the Lord Embraces to His Bosom and Gives them He His Refuge.  
And He Blesses them with Power, Intellect, Wisdom, Concentration, and Makes them Dwell upon  
His Name.  
He Himself Becometh the Society of the Holy, Himself He Ferries the world Across.  
Preserves them He, the Preserver of all, whose doings are all ever Pure.  
Nānak : the Lord's Saint falls never into Hell ; for he is ever in the Refuge of the Lord. [5-2-11]

1. िगम : (Sans. िगम), the Vedas or Vedic Text.

2. वनवातीआ : (वनवातीआ) an epithet of Krishna : *lit.* having or wearing a garland of wood-flowers.



Off with your sloth, (O my mind), and pray to your Lord.  
 And, enjoy your Spouse, for, how beauteous you seem with your Lord.  
 Beauteous you seem with your Lord and Master, and you enjoy Him night and day.  
 And live, loving Him ever, and Seeing Him, and singing His Praise.  
 Separation now feels shy, for I've Seen my Lord, and His Nectar-sight fills my being.  
 Prays Nānak, "Fulfilled am I, for I've found whom I was looking for". [1]  
 Be gone, O my Sins, for my Creator has Entered my Home.  
 All Demons (within me) are burnt, for the God is Revealed to me.  
 Revealed to me is Gopāl, Govind, my Love, and I utter His Name in the Society of the Holy.  
 How wonderful is the Lord, He rains Nectar upon me ; yea, by the Guru's Grace is He known :  
 In my Mind is Peace and rings therein the Music of Bliss : O, I can find not His limits.  
 Prays Nānak, "The Lord's meeting in Poise and Peace comes about through the Lord Himself". [2]  
 One sees not Hell, contemplating one's Lord,  
 And victorious is Righteousness and the Demons (within us) are destroyed.  
 Yea, Righteousness and Poise and Contentment and Peace are ours, if we Dwell on the Lord in the  
 Society of the Holy.  
 Blest with His Grace, we are Saved, and we shed 'I-ness' and 'my-ness'.  
 The Lord clasps us to His Bosom, by the Guru's Grace ; and satiated are we, Contemplating  
 our God.  
 Prays Nānak, "Dwell thou on the Lord, and thou art Fulfilled". [3]  
 When I cling to the Lord's Feet, the Treasure of all Good, in Sorrow I cannot be. P. 461  
 Yea, I belong to the Lord in whose Power are all.  
 He took me by the Hand, and Blest me with His Name, and Kept His Hand upon my Forehead.  
 And I am affected not by the tempestuous Sea of Existence and Taste ever the Nectar of the Lord.  
 In the Society of the Holy, I am Imbued with the Lord's Name, and I win Victory in the great battle-  
 field (of Life).  
 Prays Nānak : "Seeking the Lord's Refuge, I am slain not again by the Yama". [4-3-12]

## Āsā M. 5

That what you practise each day, becomes your lot.  
 And, He, from whom you hide (your shame), He Sees it (all) within you.  
 When Sees He all within us, why commit sins ?  
 And, do not pious deeds and Dwell on the Lord Name that we fall-not into Hell.  
 Yea, Contemplate ever the Lord's Name which goes along with you (in the Yond).  
 Nānak : hasten to the Society of the Holy, that all your sins are effaced. [1]  
 By deceit<sup>1</sup>, you feed yourself, O you Ignorant and Wild Fool.  
 When the Lord Himself Gives you all that you need,  
 Why forget Him, thy Beneficent and the Bountiful Lord ?  
 Join, then, the Society of the Holy, and Dwell on the Lord, and, being Fear-free, Emancipate all  
 thy kind.  
 The ascetics, the seekers, the gods, the seers,  
 Yea, all the Devotees have the Lord's Name as their sustenance.  
 Prays Nānak : "Dwell ever on the One Lord who is the Cause of all causes". [2]  
 Practise not Deceit, for, thy Lord puts everyone to the test.  
 They who practise Falsehood and Deceit are born again into the world (of Desire).  
 They alone Swim across the Sea of Existence, who've contemplated the One Lord.  
 And ridding themselves of Lust and Wrath and Flattery and Slander<sup>2</sup>, seek the Refuge of their Master.  
 The Infinite, Incomprehensible Lord Pervades all the earth, the waters and the interspace.  
 Prays Nānak, "The Lord is the Mainstay of the Saints : yea, His Lotus-Feet are their only  
 Sustenance". [3]

1. ਵਲਵੰਚ : to rob (from Sans. वंच) by force (ਵਲ, ਬਲ) : to rob through deceit(ਵਲ).

2. ਅਨਿੰਦ ਨਿੰਦਾ : (अनिंद निंदा) slander (ਨਿੰਦਾ) of those who ought not be slandered (ਅਨਿੰਦਾ)

Look upon the phenomenal world as a mirage, For nothing herein is that stays.  
All the facets of Māyā that there are, they go not along with thee.  
The Lord is thy only Company, so in-gather thou Him night and day.  
For without the One, there is not another, so burn down thy sense of Duality.  
The Lord is thy only Friend, thy only Beauty, thy only Treasure : believe thou this in the Mind.  
Prays Nānak : "Fortunate are we when we Receive the Lord, for we Merge then in Equipoise and Bliss". [4-4-13]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā M. 5

Māyā<sup>1</sup> is the wall of Doubt, a strong perverse Intoxicant and it wastes away thy life.  
A terrible, impenetrable<sup>2</sup> Forest is this in which the Mouse of the Evil mind tears at life with every rise of the sun<sup>3</sup>.

Thy life is being eaten up by the days without the Lord, Meet thou then the Lord of Compassion.

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Many births and deaths have I passed through, without the Lord's unitive experience ; there is no Deliverance (without the Lord),

Without caste, beauty, glory and wisdom am I, O God, who but Thou would be bewitched<sup>4</sup> by me.

With joined palms, Nānak seeks Thy Refuge, O Dear Master, Emancipate me Thou. [1]

The fish separated from water loses her life ; O, where is her life without her love ?

The deer faces the arrow, surrendering his body, mind and vital breath to the (hunter's) soothing music.

So love thy Lord and meet with the Absolute He ; for, without Him, thy life is of no avail.

And keep thou ever awake in His Love, thy mind Attuned to Him, day and night.

Imbued with the Lord of Lakshmi, yea, Inebriated with His Name, one sheds one's Doubt and Fear and the sense of Otherness.

Be Merciful, O Bountiful, Beneficent Lord, that Nānak is forever Immersed in Thee. [2]

The black-bee hums about enticed by the fragrance of the lotus, bound irretrievably to its love.

The mind of the *Chatrik* craves for the wondrous drop from the clouds and drinking it, his feverish thirst is quenched.

His thirst quenched and rid of woe, he meets with his love in the abundance<sup>5</sup> of joy.

The Lord is of utter Beauty, Wisest of the wise, the Master ; O, which of His Merit shall I Dwell upon ?

Hold me by Thy Hand, O Lord, and Bless me with Thy Name ; for, in Thy Vision, I am rid of my Sins.

Nānak contemplates the Lord's Vision, the Purifier of Sinners ; for, Seeing His Vision, one is no more in Sorrow. [3]

Meditate I on the Lord : Keep me in Thy Refuge, O Master ; my life hungers<sup>6</sup> for Thee ; Pray, Meet me in Thy Love.

My Mind is fixed on Thy Beauteous Body, bewitched by Thy Knowledge ; uphold now Thou the Honour of Thy Seeker,

O Upholder of my Honour, Destroyer of Sorrow, O Fulfiller of all desires.

When on the day of days, my Spouse Clasps me to His Bosom, my Bed becomes beauteous.

Yea, by His Grace, I Met my Lord, and all my Sins were annihilated.

Prays Nānak : "Fulfilled am I, for I've met my God, the Lord of Lakshmi, the Treasure of Virtue."

[4-1-14]

1. कमला : (Sans. कमला), an epithet of Lakshmi, hence Māyā.
2. गह्वर : (Sans. गह्वर), impenetrable, deep, obscure, profound.
3. दिनकर : (Sans. दिनकर) the sun.
4. मत्त — (मत्त) मत्त, मत्त, bewitched.
5. अल — (Sans. अलम्), completely ; thoroughly.
6. चाँदीले : चा-वाले, loving, hungering.

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha,  
The Creator, Without Fear, Without Hate, the Being Beyond Time,  
Not-incarnated, Self-existent, The Enlightener

Āsā M. 1

Vār, with Shalokas of M. 1

(To be sung to the tune of Tunda-Asrājā)<sup>1</sup>

Shaloka M. 1

I am a Sacrifice to my Guru a myriad times a day,  
Who made angels of men and, lo, without delay. [1]

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M. 2

If a hundred moons were to rise and a thousand suns to blaze,  
Even with this brilliance galore, without the Guru, all will be dismal and dark. [2]

M. 1

Nānak : they who dwell not on the Guru and are wise in themselves,  
They, like the spurious sesame, are abandoned on the farm.  
Abandoned and alone, they have a hundred masters to please,  
And, though they seem to flourish, within the body of the wretches there's nothing but ashes. [3]

Pauri :

He the Lord of Himself Created Himself and Assumed He Himself the Name.  
And then He Created Nature, and Abiding within it, He Revelled in His Wonder.  
Thou, O Lord, art the Creator, the Beneficent One, in Thy Pleasure Thou Blessest all.  
Thou Knowest all of all ; Giving life, Thou Takest it in a moment too.  
Yea, Abiding within Thy Creation, Thou Keepest all in Thy Eye and art Pleased. [1]

Shaloka M. 1

True are Thy worlds, True Thy universes ;  
True Thy regions<sup>2</sup>, True the forms Thou Createst.  
True are Thy Doings, True all Thy Thoughts.  
True is Thy Command, True is Thy Court.  
True is Thy Will, True is Thy Utterance.  
True is Thy Grace, True is Thy Sign.  
Myriads upon myriads call Thee Light and Truth,  
For in Thee, the True One, is all Power, all Majesty.  
True is Thy Praise, True Thy Commendation ;  
O Thou True King, True, True, is all Thy Play<sup>3</sup>.  
Nānak : they who dwell on Thy Truth, are also True.  
For, all that is born to die is false and vain. [1]

M. 1

Great is Thy Glory, for Great is Thy Name.  
Great is Thy Glory, for Thy Justice is upon Thy Truth.  
Great is Thy Glory, for Eternal is Thy Seat.  
Great is Thy Glory, for Thou Knowest our speech.  
Great is Thy Glory, for Thou Divinest our inmost thoughts.  
Great is Thy Glory, for Thou Givest unasked.  
Great is Thy Glory, for Thou art All-in-all.  
Nānak : all Thy Doings one cannot tell ;  
For what is and will be, is all in Thy Will. [2]

1. A popular ballad of the 16th century.

2. लोअ (Sans. लोक : ), a division of the universe. There are fourteen lokas, seven higher regions rising from the earth one above the other, i.e., भूलोक, भुवर्लोक, स्वर्लोक, महर्लोक, जनर्लोक, तपर्लोक and सत्यर्लोक, or ब्रह्मर्लोक and seven lower regions, descending from the earth, one below the other, i.e., अतल, वितल, सतल, रसातल, तलातल, महातल and पाताल ।

3. Lit. nature.

**M. 2**

The world is the Abode of the True One; in it the True One Abides.  
Some, in His Will, He Merges in Himself : others He Destroys in His Will.  
Some, in His Will, He rids of Māyā : others in it He involves.  
And, who of us can say whom in His Mercy He'll Bless.  
Nānak : turns Guru-ward but he whose Mind He Himself Illumines. [3]

**Pauri**

Nānak: Creating the world of life, and Implanting His Name<sup>1</sup> within it, God made it the *Dhrama's*<sup>2</sup> seat.  
Before Him, only the True are judged as True : and the Sinners are picked and marked out as such.  
The False ones find no Refuge : their Faces are blackened and they are marched off to Hell.  
They who were Imbued with Thy Name, O Lord, Won (the Game of life) and, and the Deceivers were Deceived.

Yea, implanting Thy Light (within us), Thou made our body the seat of *Dharma*. [2]

**Shaloka M. 1**

Wonderful is Sound<sup>3</sup>, Wonderful is Wisdom<sup>4</sup>  
Wonderful is life; wonderful its distinctions.  
Wonderful is form; wonderful is colour.  
Wonderful are the creatures who wander about naked.  
Wonderful is air, wonderful is water.  
Wonderful the fire that works many wonders.  
Wonderful is the earth; wonderful the species,  
Wonderful the tastes that lure away life.  
Wonderful the Union, wonderful the Separation;  
Wonderful the Hunger, Wonderful the Experience<sup>5</sup>.  
Wonderful the Praise, Wonderful the Eulogy.  
Wonderful the Path, Wonderful the straying-away<sup>6</sup>.  
Wonderful the Nearness ;Wonderful the Yond.  
Wonderful the Presence one Seeth in the Present.  
O wonder-struck am I to see wonder upon wonder.  
But, it is through Perfect Destiny that one knows its answer. [1]

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**M. 1**

Through His Power<sup>7</sup> is seeing, through His Power is hearing.  
Through His Power is Fear, and the essence of Happiness.  
Through His Power are the under-worlds, through His Power the heavens,  
Through His Power are all manifestations, all forms.  
Through His Power are the Vedas, the Purānas, and the Semitic Scriptures :  
Through His Power is the dwelling on His Sublime Wisdom.  
Through His Power are eating and drinking and dressing.  
Through His Power is Love that is within us *all*.  
Through His Power are all kinds and colours and species,  
Through His Power is all the world of life.  
Through His Power are goodness and evil forsure,  
Through His Power alone are honour, dishonour.  
Through His Power are winds and waters and fire.  
Through His Power is the earth created out of dust.  
Yea, all is through His Power, for He is the Creator-Lord.  
And, through His Pure Name, He is acclaimed Purest of the pure.  
Nānak: the Lord acts according to His Law<sup>8</sup> :  
But lo, works also with Discrimination He. [2]

1. *Lit.* The Name.
2. *i.e.* the discriminating spirit within us ; also the eternal Divine Law.
3. नाद : (Sans. नाद), sound; also subtle (*Anhad*) music.
4. वेद : (Sans. वेद), knowledge.
5. *Lit.* enjoyment.
6. *i.e.* Both good and evil emanate from the same source.
7. कर्तव्य : (कुदरति) (Arabic), power.
8. *Lit.* Command.

**Pauri**

Having abandoned oneself to the self, one revels and, then becoming ashes, his Soul<sup>1</sup> departs.  
High in riches, the man of the world at last is marched off, his neck chained (by Evil)  
But in the Yond only the Virtuous deeds are read.  
Yea, this is how his Account is reckoned.  
He now Wails, but no one cares: and getting Thrashed, he finds no Refuge.  
Lo, the Blind of mind thus wasted his life away. [3]

**Shaloka M. 1**

In (the Lord's) Fear blows the air with its myriad breezes.  
In His Fear, roll a myriad rivers.  
In His Fear is the fire forced hard to labour.  
In His Fear is the earth crushed under a burthen.  
In His Fear do the clouds<sup>2</sup> roam upon their heads.  
In His Fear doth the *Dharmarājā* stand at the Lord's Gate.  
In His Fear blazes the sun, in His Fear shines the moon.  
And move aeons of times, both, and miles without count.  
In His Fear are the Siddhas, Buddhas, and Nāthas ;  
In His Fear doth the sky vault over the earth.  
In His Fear are the warriors and heroes of strong limb,  
In His Fear, do boat-loads of men come and go.  
Yea, the Writ of the Lord's Fear is over the heads of all.  
Nānak: the Fearless is the One Absolute, the True Lord alone. [1]

**M. 1**

Nānak: the Fearless, Absolute Lord is the One alone ; and myriads of Rāmas before Him are as nothing.  
Myriads too are the tales of Krishna; and various the thoughts on the Vedas.  
Myriads are the devotees, who like beggars, dance their various steps to the others, tunes,  
Yea, they of the market-place play their parts in the streets.  
They sing like kings and queens and talk rot<sup>3</sup>.  
Precious the ear-rings, precious the laces upon their necks,  
But the body that wears them is reduced to the dust.  
Wisdom one cannot find through such prattle; to describe its Essence also is hard indeed.  
By His Grace alone are we Blest with it; all other devices and willing<sup>4</sup> are vain. [2]

**Pauri**

If the Lord is in Mercy, one Receives the True Guru in one's heart.  
And his Soul that wandered through myriads of births, to it the True Guru imparts the Word.  
Hear ye all, like the True Guru, no one is Beneficent.,  
(For), Receiving the Guru, we Attain to the Truth and lose our self.  
Yea, through Him, the Essence of the God's Truth is Revealed to us. [4]

**Shaloka M. 1**

(Look how the God sports : )  
The hours dance like the Gopis, the quartes like the Krishnas.  
And, their decorations are air, water and fire; and they dance to the sun and the moon, the incarnations (of Time).  
And all the earth dances with myriads of men, embellished with their riches, playing many, many parts.  
But, without Wisdom, one is beguiled, and the *Yama* of Time wastes one's life away. [1]

1. ਭਉਰੂ : (ਭਤਰ) *lit.* black-bee, or bumble bee.
2. *Lit.* India.
3. ਆਲ ਪਤਾਲ (ਅਕਾਸ਼-ਪਤਾਲ); ਆਕਾਸ਼ ਪਾਤਾਲ; now of here, now there; vain prattle.
4. ਹਿਕਮਤਿ ਹੁਕਮ ਖੁਆਰੁ : (ਹਿਕਮਤਿ ਹੁਕਮ ਖੁਆਰੁ) all cleverness (ਹਿਕਮਤਿ, Arabic) and ਹੁਕਮ (willing) are vain (ਖੁਆਰੁ). The whole verse is in denunciation of the *lilas* (or the dramatic performances) of Rāma & Krishna, the 'incarnations' of Vishnu for according to the Guru, God is pleased not by mimicking the ways of the 'incarnations' of God, but by invoking His Grace through meditation & self culture.
5. That is instead of looking upon the play of Krishna & the Gopis as the sport of the Divine, one must see this sport eternally in nature.

**M. 1**

The disciples play the music and the Gurus dance.  
And keeping time with their feet, they wave their heads,  
And they kick up dust to fill their matted hair,  
And the people, amused, look on and jibe at them in their homes.  
To the tune of bread is, indeed, all this dance,  
And, for this, indeed, they strike their heads against the ground.  
They sing the parts of Gopis & Krishnas  
And Sitās & Rāmās.  
But, the True Name to Sing is of the Absolute, Fearless Lord,  
Whose Creation is the whole world.  
They whose Destiny is Awake, they Serve Him, their Lord,  
When the night is dew-wet and their Mind is in ecstasy.  
By reflecting on the Guru's Word, the Sikh has learnt this :  
That it is through the Lord's Grace that one is Ferried across.  
The oil-man's press, the spinning wheel, the grinding stones, the potter's wheel,  
The spinning tops, the churning sticks, the threshers,  
The endless whirlwinds in the deserts,  
The trailing birds spanning vistas breathlessly,  
And men moving round and round on a spindle<sup>1</sup>—  
Yea, there is no end to the things that dance.  
He the Lord Binds man to Bondage ; within it do we all move ;  
And, as is the Lord's Writ, so do we all dance.  
They who dance now, shall grieve Hereafter.  
For, they fly not thereby (into the heavens) nor become the ascetics.  
All play, all dance, is to amuse one's own mind :  
But he alone Loves his God in whose Mind is (the Dance of) His Fear. [2]

**Pauri**

Thy Name, O Lord, is the Formless One ; Dwelling on it, one falls not into Hell.  
When Thou art our body and Soul, to ask Thee for sustenance is to waste one's breath.  
If one wants one's good, doing good one should feel humble.  
If one loses (sight of) death, wouldn't age assume its greying garb ?  
Yea, none remains when the cup<sup>2</sup> of life is full. [5]

**Shaloka M. 1**

The Muslims praise their law and they read and dwell upon it.  
But the Lord's Bondsman is he who Binds himself to see His Sight.  
The Hindus praise the Lord whose Presence and Form are Infinite.  
(But to win Him over) they bathe in the "Holy Waters", and make flower-offerings to the idols and  
burn perfumed incense before them !  
The Yogis who dwell on the Void and name the Creator as 'Unknowable',  
Yet, to the Absolute, the Subtle Name, they give the form of a body !  
The minds of the compassionate are content if they give away all they can : P. 466  
But after giving away, their demand is for more (hereafter) and more honour from this world.  
Then, there are the thieves, the enticers, the liars, the wicked sinners,  
And, they who eat away all (the Merit) they gathered (in the past) : is their life of any avail ?  
In waters as on land, in the three worlds as on the spheres, is life, form upon form.  
And, whatever is their wish that too Thou Fulfillest, for who else is their support but Thou, O God ?  
Says Nānak : "Thy Devotees' Hunger is only to Praise Thee, O Lord, and their Sustenance is Thy  
True Name.

And they are thus ever in Joy by being as the Dust<sup>3</sup> before the men of Merit." [1]

**M. 1**

The clay of a Muslim grave becomes but the material for the potter's wheel,  
And of it he fashions bricks or vessels and, lo, burning in the furnace, it wails.  
Yea, the hapless clay burns and cries out as the fiery coals fall continuously upon it.  
Nānak : He who Created the world Knows alone (what is to become of us Hereafter).<sup>4</sup> [2]

1. ਸ਼ੀਸ਼ੇ—ਸ਼ੀਸ਼ੇ, ਸ਼ੀਸ਼ੇ ਤੇ ।

2. ਪਾਈਸ਼ੇ : ਪਾਈਸ਼ੇ lit. a measure of 25 seers with which grains were measured in old times.

3. ਪਾਛਾਤੁ— ਪਾਛਾਤੁ ਪਾ + ਛਾਤੁ : the dust of the feet.

4. The Muslim belief that while the Hindu dead are cremated here in fire, they are buried to arise in future at the time of resurrection is analysed here critically.

**Pauri**

Without the True Guru, no one has Attained to the Lord.

For, in the True Guru lies His Essence and, Revealing it, he proclaims it to all.

On meeting the True Guru, one is Delivered forever out of Time : through Him, one loses one's attachment (to the Illusion).

Yea, the highest thought is this, that one be Attuned to the True One :

And so Attain unto Him who, the Beneficent One, is the Life of the whole universe. [6]

**Shaloka M. 1**

In Ego one comes : in Ego one goes.

In Ego is one born : in Ego one dies.

In Ego one gives, in Ego one takes.

In Ego one earns, in Ego one wastes.

In Ego is one truthful or lies like a liar.

In Ego one reflects on Virtue and Sin.

In Ego do we land<sup>1</sup> in Heaven and Hell.

In Ego are we happy, in Ego in sorrow.

In Ego do we sin<sup>2</sup>, in Ego wash it off.

In Ego do we lose the distinctions of caste and kind.

In Ego are we wise; in Ego are we unwise.

Yea, (in Ego) do we know not the Essence of Deliverance.

In Ego is (one's involvement with) Māyā ; in Ego is one shadowed (by Doubt).

Yea, in Ego is our birth upon birth.

If one spots out the Ego within, one Realises the Gate (of Deliverance).

But without Wisdom, one prattles and fights wordy duels in vain.

Nānak : through God's Will is the making of our Destiny,

And as Sees He us, so should we see ourselves. [1]

**M. 2**

The nature<sup>3</sup> of Ego is that we act in Ego.

The bondage of Ego is that we are bound to the Round.

How is Ego born? In which way is the Release?

Yea, this is the Lord's Will that, in Ego, one follows the Writ of habit.

Ego is a chronic malady : but within it also is its remedy.<sup>4</sup>

If the Lord be in Grace, one practises the Word of the Guru.

Says Nānak: "Hear ye men, thus is this malady cured". [2]

**Pauri**

Men of Contentment Serve their Lord and dwell upon none but the True One.

They put not their feet in Sin ; they do Good and practise *Dharma*.

They loosen their worldly bonds and eat but sparingly.

And, God's Immense Grace is upon them : and, He Blesses them with more and more.

And, through the Praise of the Great One, they Attain unto Him. [7]

**Shaloka M. 1**

Of men, vegetation, of pilgrim stations, river-banks, of clouds and farms,

Of islands, spheres, regions and universes,

Of the egg-born, the womb-born, the earth-born, the sweat-born,

And of the seas, mountains and of all creatures,

He the Lord alone Knows the limit.

Nānak : He who Creates all, them Sustains He too.

He whose wonder is this all, also Cares for it.

Yea, He alone Cares for it who Created the world.

Him I greet and pay obeisance to Him, Eternal is whose Court.

Nānak: without the True Name, what use are the saffron-mark, or the sacred thread ? [1]

1. ਅਵਤਾਰ : (ਐਵਤਾਰ) *lit.* take birth into. That is, whatever we do, good or bad, is the result either of the fear of punishment or the desire for reward and glory. Therefore it does not lead to our emancipation, but further bondage, all our activity being grounded in ego or the self.

2. ਭਰੀਐ : (ਭਰੀਐ) *lit.* stain ourselves.

3. ਜਾਤੀ (Sans. जाति) *lit.* source ; (2) distinctive mark, hence nature.

4. Jodh Singh interprets this line to mean : "ego is a malady and its remedy is contained in 'what follows,'" (ਫਿਰ ਮਹਿ). Our interpretation is based on the fact that while egocentricism is evil, it is the ego (the Self that is conscious and thinks) which also leads to our deliverance.

## M. 1

Myriads of good actions, myriads of approved virtues,  
 Myriads of austerities at the holy places, or the practice of *Sahja Yoga* in the wilderness,  
 Myriads of heroic acts and giving up of the breath at the battle-field,  
 Myriads of *Shuritis* and knowledge and concentration and the reading of the *Purānas* (are vain).  
 For, the Creator who Created all, and Wrote the coming and going of all,  
 Before Him, all devices are false : His Grace alone is the True Standard (of our being Approved). [2]

## Pauri

True, O Lord, art Thou alone who hast Manifested Thyself in all as Truth.  
 He whom Thou Blessest with Truth, alone practises Truth.  
 Yea, it is through the True Guru that one Receives the Truth,  
 And within our hearts is Embedded nothing but the Truth.  
 The Unwise one knows not the Truth ; being self-willed, his life is lost.  
 O, why did such a one come into the world, O why ? [8]

## Shaloka M. 1

Cart-loads of knowledge if we have, if our whole caravan carries nothing but the loads of books :  
 Yea, if we have boat-loads of them, and fill up with them all hollows and caverns<sup>1</sup> too ;  
 And read them all month upon month and year after year,  
 And, life after life, breath upon breath :  
 To God, the One Thing alone is of account (—His Love—) : the rest is all the vain prattle of Ego. [1]

## M. 1

The more one writes and reads, the more is one burnt.  
 The more pilgrim-stations one visits, the more one prates.  
 The more one takes to garbs, the more his body suffers.  
 Suffer thou life, for these were thy own deeds.<sup>1</sup>  
 And as one starves, one loses the taste of the tongue,  
 And, in love with the Other, one immensely grieves.  
 One wears not clothes and shudders night and day.  
 Sunk in silence, one is wasted away : O, how shall he wake from slumber without the Guru ?  
 Bare-footed he goes : but whose is the fault ?  
 He eats dirt and throws ashes upon his head :  
 Yea, the purblind Fool has himself lost his Honour,  
 (Knowing not that) without the Lord's Name, these austerities are of no avail to him.  
 He lives in wilderness or on the cremation ground.  
 For, the Blind one knows not (the Essence), and so Grieves in the end.  
 The True Guru if one meets, one attains Peace,  
 And Imbibes the Lord's Name in the Mind.  
 Nānak : he on whom is His Grace, Receives his God,  
 And, bereft of Hope and Fear, he burns down his Ego with the Guru's Word. [2]

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## Pauri

Thy Devotees, O Lord, are pleasing to Thee : they look beauteous, hymning Thy Praise at Thy Door.  
 But, those destitute of Thy Grace, get no Refuge and wander about.  
 Some know not God, their origin, and without cause they assert their Ego.  
 I am the Lord's bard of low caste : the others call themselves of higher birth,  
 But, I seek the company of those who dwell upon God. [9]

## Shaloka M. 1

False is the king, false are the subjects, false is the whole world.  
 False is the palace, false are the skyscrapers, false the indwellers.  
 False is gold, false is silver, false is the wearer.  
 False is the body, false the garments, false the infinite beauty,  
 False is the groom, false the bride ; for they all are wasted away.  
 The False ones love the false and forsake their Creator-Lord.  
 Then whom shall I befriend when the whole world will pass away ?  
 False are the sweets, false the honey ; yea, through Falsehood have drowned boat-loads of men.  
 Prays Nānak : "O Lord, without Thee all is false".<sup>3</sup> [2]

1. i.e. *Sahjayoga*, or the yoga of equipoise as opposed to *Hatha yoga*, or the yoga of austerities.

2. ਖਾਤ (Sans. ख़ात), an excavation ; a ditch ; a moat

3. It is in the last line that the true meaning of the whole verse is contained, namely, that unless informed with God, the world is false. But if the spirit of God is the guide, the same world becomes the abode of the True one.



M. 1

We know the Truth when the heart is True,  
 And we cleanse our body of Falsehood and make it Pure.  
 We know the Truth, when we love the Truth.  
 And, if hearing the Lord's Name our Mind is pleased, we Attain to the Door of Deliverance.  
 We know the Truth, when our Soul knows the Way :  
 And, Cultivating our bodies, we sow the seed of God.  
 We know the Truth, if we receive the True Instruction (of the Guru),  
 We know the Truth if we dwell on the Pilgrim-station of the Self.  
 And (if) as is the Guru's Will, so abide we.  
 Truth is the Cure-all, it washes one clean of Sin.  
 But Nānak's prayerful call is to those whose (only) possession is the Lord's Truth. [2]

Pauri

I seek but the gift of the Dust (of the Saint's Feet) that I apply it to my Forehead.  
 And, forsaking false Greed, I dwell upon the One Unknowable Lord with a single Mind.  
 We reap the fruit as we plant the deeds.  
 Yea, if it be so Writ by Eternity, one receives the Dust of the Saint's Feet.  
 But, through (the Ego of) our little minds, we lose even the Merit of Service. [10]

Shaloka M. 1

There is the famine of Truth, falsehood is abroad, and the dark age of Kali dances a wild<sup>2</sup> dance.  
 They who sowed the whole seed reaped Honour ; now, how shall the broken seed sprout ?  
 First, the seed should be whole ; then the season propitious, (and then the seed sprouts.)  
 Nānak : without culturing the raw (cloth of the mind) how shall it take on the colour of God ?  
 In the (Lord's) Fear is the (body's) cloth to be boiled, and Humility if its culture be :  
 And if Imbued be it with Faith, then its repute will not be false. [1]

M. 1

Avarice and Sin are the king and the minister, and Falsehood is their chief<sup>3</sup> :  
 And Lust is the advisor, and so they all confabulate.  
 Their subjects too are blind, without wisdom; and, like the dead, they dance to their tune<sup>4</sup>.  
 The wise dance and make music and deck themselves as beauties.  
 They shout and they scream out confusion about their heroes.  
 And the foolish Pundits revel in argument, and cherish their set codes.  
 The virtuous practise virtue, but lose its merit if they ask for Deliverance (as reward).  
 Some call themselves men of continence, but knowing not the Way, abandon their homes.  
 All are complete in themselves : no one lacks nothing.  
 But when one is weighed with the weights<sup>5</sup> of Honour, then alone one knows how one weighs. [2]

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M. 1

The world knows what a deed shows (but) He the Lord Sees (within) all.  
 Yea, try they all, but that alone happens, as is the Lord's Will.  
 Hereafter, caste and power are of no account, for a new man is born into the world of God.  
 Yea, they whose Honour is of account to the Lord, they alone are men of Honour. [3]

Pauri

They in whose Destiny Thou so Writ, O Lord, they alone Dwelt upon Thee.  
 In the hands of these creatures is nothing : this manifold Creation is Thine.  
 Some Thou Unitest with Thyself : Others Thou hast Wasted away.  
 Yea, through the Guru's Grace art Thou Revealed, when Thou Makest men know Thee.  
 And so they are Merged in Truth, all-too-spontaneously. [11]

1. उलो धावु : (तली खाक) a handful (उलो) of dust (धाव).
2. घेउल : (बेताल), out of step.
3. मिक्दार : (मिकदार) (Persian, मिक्दार), lit. he whose coin runs ; the chief.
4. डगि डरे : (आहि भरे) submit to another's will (डगि, डगि); Kahan Singh translates डगि as (डैग, डुम) or straw.
5. परदाहा : परमाह (Sans. परिमाण), weight.
6. दही : बही (Shahpuri dialect), took place, occurred.

**Shaloka M. 1**

Pain is the cure, pleasure the malady ; for, where there is pleasure, there Thou art not.  
 Thou art the Creator ; who am I to create ? For if I try to create, I can create not. [1]  
 Sacrifice am I to Thee, O Thou, who Dwellest in Thy Nature.  
 Limitless art Thou, whose end but no one knows. [1-Pasue]  
 In Thy creatures is Thy Light : Through Thy Light art Thou known, and though without attributes,  
 all attributes inhere in Thee.  
 Thou art the True One : True, True, is Thy Praise.  
 Yea, he who praises Thee is Ferried across.  
 Says Nānak : "All wonder is the Lord's ; and whatever He has to do, that indeed He does". [2]

**M. 2**

The *Yoga's* way is of knowledge ; of the *Brahmins* the way is of the Vedas.  
 Of the *Kshatriyas* the way is of heroism ; of the *Shudras* of the service of the others<sup>2</sup>.  
 The Way of ways is, however, the Way of the Word.  
 He who were to know its Mystery, of him Nānak is a slave.  
 Yea, he himself is the manifestation of the Immaculate God. [3]

**M. 2**

Krishna may be the god of gods<sup>3</sup> ; but higher still is the Self, yea, the Soul.  
 But the Soul too derives its power from the Oversoul.  
 He who knows this mystery, of him Nānak is a slave :  
 Yea, he himself is the manifestation of the Immaculate God. [4]

**M. 1**

The pitcher holds the water, but without water can the pitcher be shaped ?  
 The mind is held by Wisdom, but how can one gather Wisdom without the Guru<sup>4</sup> ? [5]

**Pauri**

If a literate man be the sinner, an illiterate<sup>5</sup> Saint is punished not in his stead.  
 For, as are the deeds of a man, so is he known<sup>6</sup>.  
 Why play then such a play through which one loses in the True Court.  
 Who's literate, who the illiterate, is to be considered in the Yond.  
 And, he who follows his mind's will, shall suffer Hereafter. [12]

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**Shaloka M. 1**

Nānak: for the soulful<sup>7</sup> human body, there are a chariot and a charioteer.  
 Age after age they change; yea, the wise ones know it all.  
 In the age of *Satya*, Contentment is the chariot and Religion its driver.  
 In the *Treta* Age, Continence is the chariot, and Power drives it on.  
 In the *Duapar* Age, Austerity is the chariot and Compassion its driving force.  
 In the *Kali* Age, the chariot is of Fire and it is driven along by Falsehood. [1]

**M. 1**

In the time of Sama Veda, (they say) the Lord was decked in white, and 'one's coming and going and living were in Truth.  
 In the time of the Rig Veda, (they say) the name of the All-pervading Lord was Rāma, the highest among gods.  
 And, he who uttered his name, departed his Sins and Deliverance he secured.  
 In the time of Yajur Veda, his name, (they say) was Krishna of the Yadava tribe, who seduced Chandrāvali by force,  
 And who to Vrindavan brought the Elysian tree (from the heavens) for his Gopi<sup>8</sup> and revelled in Vrindāvana.

1. ਸਬਦੇ : सबदे (Gatha dialect), way.
2. ਪਰਾਕ੍ਰਿਤ : पराकृत another's (परा) work (कृत).
3. "The undifferentiated darkness (Krishna) is the matrix and gods are its archetypes," suggests Kapur Singh.
4. ਗੁਰ : गुर, also the inner Self; Mind.
5. ਲਿਖੀ : लिखी (Arabic), illiterate.
6. ਪ੍ਰਗਟੀਐ : (From Sans. प्रचार) appearance, coming in manifestation.
7. (ਮੇਰ : मेर) the prime bead in the rosary; the soulful body in the creation.
8. Satya Bhama was this Gopi's (or the shepherdess's) name, who was in love with Krishna.

In the time of Atharva Veda, or the Kali-age, Allah became the name of God,  
Who Decked Himself in (the Muslim) blue, and assumed the attributes of a Turk and a Pathān.  
The four Vedas thus proclaim each its own truth :  
And they who read and reflect on them know what is merit, demerit<sup>1</sup>.  
(But) says Nānak : "He who is devoted to the Lord in His Loving Adoration and in humility dwells,  
he alone attains Emancipation." [2]

#### Pauri

Sacrifice am I to the True Guru, meeting with whom I in-gather my Lord :  
And, who, through His Instruction, blest me with the collyrium of Wisdom with which I beheld the  
world.  
(And realised I that) the seekers, who, adandoning their Groom, have taken to the Other, are drowned.  
The True Guru is the Boat : but rare is the one who knows,  
That it is through His Grace that we are Ferried across. [13]

#### Shaloka M. 1

The *Simmal* tree, thick and shooting up, arrow-like<sup>2</sup>, into the high,  
If to it some one comes with hope, one goes away dismayed, but why?  
(For) its fruits are insipid and flowers nauseous, and its leaves of no use.  
Sweetness and humility, Nānak, are the essence of Virtue.  
Yea, bow they all but to themselves, and no one bows down to another,  
(But) if in the balance one weighs a thing, that which is heavier<sup>3</sup> alone touches down.  
A sinner bows down twice as much, as does the hunter of the deer.  
So, mere bowing-down of the head is no avail, if the heart be impure. [1]

#### M. 1

They read the (holy) books, perform prayers and then they fight.  
And, they worship stocks and stones and, then, like the herons, enter into a pseudo-trance.  
In their mouth is Falsehood, and their bodies are decked with piety,  
And the three lines (of the Gayatri) they recite three times in a day.  
Round their necks is the rosary, on their foreheads the saffron-mark,  
And the folded Dhoti on their loins, and a cloth to cover their heads.  
If, only they knew the nature of God,  
They would know these deeds and beliefs to be false.  
Says Nānak: "One must dwell on the Eternal Lord :  
But how is one to find the Way without the True Guru?" [2]

#### Pauri

Beauteous is the form (of life), but one leaves it in the world.  
And (then) one is rewarded for one's own deeds, good or bad.  
Here, he commands as he wills, but in the Yond he passes through a narrow Path.  
And naked he is driven to the Hell, and struck with terror is he.  
Yea, committing Sin, one reaps nothing but Pain. [4]

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#### Shaloka M. 1

Compassion the cotton, Contentment the thread, of Continence the knot, and of Truth the twist.  
This indeed is the sacred Thread of the Soul, O Brahmin, put it on (me), if you have one on you.  
For it breaks not, nor is it soiled, nor burnt, nor wasted.  
Blessed are those, Nānak, who wear it on their necks.  
For, four *Kauris* is the thread bought and wears it (the twice born<sup>4</sup>) in the sanctified square.  
And wisdom is whispered into his ears and the Brahmin becomes his guru.  
But when the man dies, the thread is burnt, and bereft of it, man goes into the Yond. [1]

1. ਚਾਰ ਵੀਚਾਰ : ਆਚਾਰ ਵਿਚਾਰ ਆਚਾਰ + ਵਿਚਾਰ, i.e. through conduct and reflection.
2. ਸਰਾਇਰਾ : like an arrow (ਸਰ, Sans. शर); Kahan Singh translates it as "saturated with water (ਸਰ)"
3. ਗਹਿਰਾ : (Sans. गृह), heavy, weighty; momentous, great.
4. A man of either of the first three castes of the Hindus, but particularly a Brahmin whose investiture with the sacred thread (when he arrives at the proper age) is considered a second birth.

M. 1

Myriads of thefts and illicit loves and falsehoods and abuses,  
And myriads of unknown<sup>1</sup> decits stick to life night and day,  
(And yet) the Brahmin twists the thread spun out of cotton,  
And killing and cooking the he-goat, he eats it and says he to all : "O, wear ye the sacred thread."  
When the thread wears off, it is exchanged for another.  
But it would break not, Nānak, if the thread had power. [2]

M. 1

Believing in the Lord's Name, one attains Honour ; the Lord's Praise is the True Thread.  
For, this Pure<sup>2</sup> Thread breaks never, and with it we are Blessed in the Lord's Court. [3]

M. 1

No thread there is for the woman, nor any for the senses<sup>3</sup>.  
And every new morn, 'our beards are spat at'<sup>4</sup>.  
No thread for the feet, no thread for the hands,  
No thread for the tongue, no thread for the eyes.  
Himself the Brahmin goes (into the Yond)<sup>4</sup> without a thread,  
And twisting it, he puts it upon others.  
And taking wages, he marries off his wards,  
And reading their horoscopes<sup>5</sup>, shows the way to all.  
Hear ye people, and see the wonder of wonders :  
His mind is blind and his name is 'wisdom'. [4]

Pauri

If the Master be in Mercy, He Makes us Do as He Wills.  
Yea, he alone Serves Him, whom He Makes to Serve His Will.  
He who submits to His Will is Approved and Mounts to the Palace of the Lord.  
Yea, he who follows the Lord's Will, attains his heart's desire.  
And in the Lord's Court, he is Blest with the Robe of Honour. [15]

Shaloka M. 1

They tax the cow and the Brahmin, and with the cow-dung they hops to Save themselves !  
They wear the Dhوتي, the frontal-mark and the rosary (like the Hindus), but they eat the barbarian's grains.<sup>6</sup>  
Within, they worship (their idols) ; (outside), they read the Qurān, and observe the Code of the Turks.  
Shed thy Deceit and Hypocrisy, O Brahmin,  
For, it is through the Lord's Name that one Swims across. [1]

M. 1

The man-eaters say the (five) prayers !  
And they who wield the knife wear the sacred thread !  
And in their homes do the Brahmins blow the conch (for prayer);  
But, they too relish the same tastes.  
False is their stock, False their trade,  
Year, they all fill their bellies through Falsehood.  
The sense of shame and honour from them is far removed.  
For, Nānak, it is Falsehood that fills them all.  
On their foreheads is the saffron-mark, and their loins are girt by the Dhوتي's folds :  
But in their hands is the knife ; yea, they are the butchers of the world.

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1. ਪਹਿਨਾਮੀਆ : (पहिलामीया) (Persian, पहिला), concealed.

2. ਪੁਰ (Sans. पूर) : purified ; cleansed ; washed.

3. ਇੰਦ੍ਰੀ : (इन्द्रि) Indriyas, sense-organs.

4. i.e. we are dishonoured for our sensual orgies.

4. ਵਝੇ : (वड़े) (Lehndi dialect), to go.

5. ਰਾਗਲੁ = (रागल) रागल : horoscope.

6. The reference is to the Hindu accomplices of the Mog'ial regime. They became a party to the taxing of the (sacred) cow and all of Hindus (including the Brahmins, their spiritual teachers) and yet they plastered their kitchen squares etc. with cow-dung (an act of "piety"), and performed other rituals to identify themselves with the Hindus outwardly.

They seek approval of the Muslim rulers by wearing blue,  
And they worship the Purānas, succoured by the barbarians' food !  
And eat they the he-goat over which is breathed the foreign<sup>1</sup> word,  
But lo, they allow no one to enter upon their kitchen square !  
They mark off the square, and plaster it with the cow-dung :  
But upon it are seated no others but the False ones.  
'Lest it be defiled, lest it be defiled',  
'And this our food be polluted', they cry.  
But with their Impure body, Defiled they are,  
Their minds are impure, though they cleanse their mouths.  
Says Nānak : "Dwell, O man, on the (Lord's) Truth,  
For, only if one be Pure (of heart), one Attains the Truth." [2]

**Puri**

Each one is in the Lord's Mind ; He Keeps all in His Eye.  
Of Himself, He Blesses with Glory, of Himself He causes men to act.  
He is the Highest of the high, and in the vast world<sup>2</sup>, Yokes He all to their works.  
(But), if one incurs His Displeasure, He Makes beggars of kings,  
And, even if they beg from door to door, they are favoured not with alms. [16]

**Shnloka M. 1**

If a thief<sup>3</sup> robs a house and this plunder he offers to propitiate his ancestors :  
The thing in the other world is recognised, and the dead souls are charged with theft.  
The hands of the go-between, (the Brahmin), are chopped off ; thus is the Lord's Justice ministered.  
Nānak : that alone is received whole in the Yond, that one gives out of one's honest bread. [1]

**M. 1**

As the woman has her periods, month after month,  
So does impurity abide in the mouth of the Impure, and continually they are scorched  
Pure are not they who bathe their bodies :  
Pure, Nānak, are they in whose mind dwells He, the Lord. [2]

**Pauri**

The saddled horses, swift like wind, and the harems colourfully embellished ;  
And the houses, halls and mansions : such is the display of the men of the world.  
And they indulge<sup>4</sup> as it pleases them, for the lost ones know not the Lord.  
They eat and enjoy as they wish, and, seeing their palaces, they lose sight of death.  
And then comes age, and their beauty is reduced to the dust. [17]

**Shaloka M. 1**

If impurity attaches (to life's birth)<sup>5</sup>, then all, all over, are impure.  
In the cow-dung and the wood too is the life of worms.  
As many are the grains of food, not one is without life.  
And, is not water life, that brings all to life ?  
How can then we believe in life's impurity, when impurity is in our very bread.  
Nānak : impurity goes no otherwise save by being Wise. [1]

**M. 1**

The mind's impurity is covetousness, the tongue's impurity is falsehood.  
The impurity of the eyes is coveting another's woman, beauty and riches.  
The ear's impurity is to hear and carry tales.  
Nānak : even the purest of men, thus bound, go to the city of the Dead. [2]

1. i.e. which is slain after uttering the *Qalima* : the Muslim way of slaughtering the goat.
2. भेदनी : (Sans. भेदिनी), earth ; land.
3. चोर : (Sans. चुरिकः) thief.
4. चीज — (चीज) चैन ।
5. As is the popular belief among Hindus.

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M. 1

The Impurity of impurities is that one loves the Other.  
Birth and death are in His Will; through His Will one comes and goes.  
All eats and drinks are pure: for the Lord has Blest us with them in His Mercy.  
Nānak : they who Realise the Truth through the Guru, to them Impurity sticks not. [3]

Pauri

Praise be to the Great and True Guru; for He is the Treasure of Good.  
When the Lord takes us to the Guru, then alone do we see His Virtues :  
And when such be His Will, these are Enshrined in our minds.  
He Commands our Evil to depart, laying His Hand on our Forehead.  
But, only when the Lord is in Mercy do we Receive the nine Treasures (of the Lord). [18]

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Shaloka M. 1

Firstly, (the Brahmin) bathes himself, then seats himself he in the plastered (square).  
And before the 'pure' one is the food placed, and no one dares to defile it.  
The 'pure' one then munches his fare, uttering the sacred words.  
But then the food is cast to the closet, by whose fault was it so ?  
For the grain is a god, so are water, air, fire and salt,  
And when the fifth god, the *ghee*, mixes with it, the food becomes purer still.  
But cast into the stomach of the Sinner, the pure food became the refuse to be spat at.  
The mouth that utters not the Lord's Name and tastes delicacies without it,  
Know ye, that cursed<sup>1</sup> is such a mouth. [1]

M. 1

From the woman<sup>2</sup> is our birth ; in the woman's womb are we shaped.  
To the woman are we engaged ; to the woman are we wedded.  
The woman is our friend, and from the woman is the family.  
If one woman dies, we seek another : through the woman are the bonds<sup>3</sup> of the world.  
Why call woman evil who gives birth to kings and all ?  
From the woman is the woman ; without the woman there is none ;  
Nānak : without the woman is the One True Lord alone.  
The fortunate and gracious, pearl-like, mouth that utters the Lord's Praise.  
Is luminescent, Nānak, and it sparkles in the True Court. [2]

Pauri

All call Thee, O Lord, their own : He whom Thou ownest not, O where is he ?  
(But), all settle their Accounts as are their deeds.  
When man remains not in the world for ever, why should he waste himself away in pride ?  
Call no one bad : this is the essence of knowledge ;  
And argue not with a fool. [19]

Shaloka M. 1

Nānak : with a sharp tongue, one's body and mind become insipid.  
And, garrulous is one called and indifferent is his repute.  
The sour-tongued in the True Court is discarded, and spit they all in his face.  
As a fool is he known by all : and with shoes<sup>4</sup> is he served. [1]

1. *Lit.* spat at.
2. *वैदिक* : (Sans. *वर्तन*, vessel, that which holds in the womb), hence woman.
3. *बंध* : (From Sans. *बंध*), bonds.
4. *पंजा* (पंजा) : (पंजा) shoes.

**M. 1**

False from within, honourable from without, if such Deceit be one's way in the world,  
His Dirt goes not, even if he bathes in all the holy waters.  
They whose within is silk-soft though their wear is coarse from without; they are the good ones of the world.  
For, they are Attuned to their Lord's Love, and seek ever to See His Vision.  
In their pleasure do they laugh or weep or keep silence,  
For, they care not for one other than the True Lord.  
They wait ever upon the the Lord's Door, and when He Gives, they eat.  
The Lord's Court is one ; the same is His Pen (to write our Destiny),  
And there you and I are one.  
But when God, at His Door, Calls men to Account, then, the Sinners, like oil seeds, are pressed hard,  
and they Cry. [2]

**Pauri**

Thou of Thyself Created the Creation ; and through it is manifested Thy Power.  
Thou Seest what Thou Createst, placing the chess-figures each in its place.  
He that came must pass away : for the turn of each will come.  
He that has life, why should he forsake his Master,  
And (thus) with his own hands accomplish not his own Task ? [20]

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**Shaloka M. 2**

What kind is the love that clings to the Other ?  
He who Merges ever in His Love, he alone is a True Lover.  
He who is good only when good is done to him, and in adversity becomes adverse :  
Call him not a lover : for he trades in love. [1]

**M. 2**

He who both greets and is impudent (to the Master), strikes no roots,  
For, both his aspects are false and are of no account to the Lord. [2]

**Pauri**

Serving whom one attains Beatitude, in-gather Him, the Lord, thou.  
The deeds that fruition into Evil, why do such Evil deeds ?  
Yea, do no Evil and cultivate foresight, looking far into the yond.  
And go the way that makes thee lose not face with thy Lord.  
And strive only for that which brings thee True Profit. [21]

**Shaloka M. 2**

If a servant serves the master but is vain and disputatious,  
Talk as well as he may, he gets not the approval of the lord.  
If he loses his self and so serves he, he gets honour.  
For, approved is he who merges in whom he loves. [1]

**M. 1**

Whatever is in the mind bears fruit ; whatever is in the mouth is wind.  
He who sows poison and seeks to reap Nectar, does no justice to his mind ? [2]

**M. 2**

With the unwise one's friendship comes not right.  
For, he acts only as he knows : you may deal with him and see.  
Yea, the like merges in its like, but the unlikes stand apart.  
With the Master the command wouldn't do : for with Him only the Prayer works.  
If one practises Evil, one becomes Evil :  
But, if one practises the Lord's Praise, lo, he blossoms forth. [3]

**M. 2**

Friendship with the unwise, love with the egotist,  
Is like a line drawn across water, of which there is neither sign nor mark left. [4]

**M. 2**

If an unwise man does a thing, it comes not right.  
(For), even if he does a thing right, he does another wrong. [5]

**Pauri**

If a servant dedicates himself to the service of the lord, and walks in his will,  
He gets immense honour and more than his due.  
But, if he sets himself up as his rival, he provokes the master,  
And he loses his wages and is punished<sup>1</sup> by the lord.  
He whose Sustenance sustains us, unto Him let us say, 'All Hail',  
Nānak : with the Master, the command wouldn't do ; it is the Prayer that works. [22]

**Shaloka M. 2**

Of what avail is the gift which we receive of our own efforts ?  
Nānak : a Blessing is that which our Lord, in His Mercy, Himself Blesses us with. [1]

**M. 2**

What use that service which rids not of the fear of the Lord.  
Nānak : the True Servant is he who becomes one with the God. [2]

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**Pauri**

Nānak : Infinite and Mysterious is the Lord.  
He of Himself Creates<sup>2</sup>, He of Himself Destroys.  
Some are chained by the neck (by Desire), others (in God's love) have many Joys to enjoy.<sup>3</sup>  
When He of Himself Does all, before whom shall go to cry ?  
Nānak : He who is the Cause of the Creation, He Cares for His creatures too. [23]

**Shaloka M. 1**

He the Lord Himself shapes the vessels and Fills Himself He all.  
Into some He pours the milk (of Compassion), while others burn ever in the Fire (of Desire).  
Some (forgetful of God) sleep snugly on the cushions<sup>4</sup> ; while others mount guard over them (but leave not God).  
Nānak : the Lord but Decks only those (with His Love) on whom is His Grace. [1]

**M. 2**

He the Lord Himself Creates (the earth) and Gives it a habitation :  
Within it He Creates the Creatures and making, unmakes and oversees all  
Nānak : whom shall we go to ask, when He the Lord is All-in-all. ? [2]

**Pauri**

Great is the Lord : but how Great is He, one cannot tell.  
He is the Creator and the Cause, the Beneficent One, who Sustains all with sustenance.  
I do the work that He, my God, has Assigned to me.  
Nānak : without the One, there's not another to go to.  
And He Does, whatever be in His Will. [24-1]

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha,  
The Creator, Without Fear, Without Date, the Being Beyond Time,  
Not incarnated, Self-existent, The Enlightener.

Words of the Bhaktas—Kabir, Nāmdeva and Ravidās

Rāg Āsā

Āsā Sri Kabirji

I take to the Guru's Feet and ask : "Pray tell me why was man created ?"  
"Why does the world come and go : Pray, make me wise in this". [1]

1. Lit. shoe-beaten.

2. ਸਾਖਤੀ (सखती) (Persian ساختی), to create.

3. बिसीआर (Persian) : (बिसीआर) : many. ਤੁਤੀ, mare. Literally, the verse would mean :— "Others have many mares to ride"

4. ਨਿਹਾਲੀ (Persian) : (निहाली) cushion, thick bed.



O God, be Merciful to me and Lead me on to Thy Path that my bonds of Fear are loosed,  
And the pain of births and deaths, the pleasures of Vice<sup>1</sup>, and the woes of the creaturely wombs are  
no more for me. [1-Pause]

Until one tears off the bonds of Māyā and takes Refuge in the Absolute Lord,  
One knows not the Self within, nor the state of *Nirvāna*, and is released not from Doubt<sup>2</sup>. [2]  
That what is not, he should know that it is ; and be devoid of the distinctions of being, non-being,  
And of the consciousness of birth and death ; then alone he Merges in the Peace of Equipoise. [3]  
As when the pitcher breaks and the reflection in the water merges in the reflected object,  
So does one Merge in the Absolute Lord, when one's Doubt is dispelled. [4-1]

Āsā

They who wear the *Dhotis* of three and a half yards, and the *three-fold* sacred threads  
And display rosaries on their necks and in their hands are the polished jugs :  
They are the cheats of Banāras, not the saints of God ! [1] P. 476  
I am pleased not with saints such as these,  
Who devour the (fruit) trees along with all their boughs ! [1-Pause]  
They scour their vessels before being placed on the hearth, and wash the wood before it is lighted,  
And digging up the earth they make double fire-places, but devour the whole man they ! [2]  
They live as Sinners and Transgressors, but pass for the Pure ones<sup>3</sup>.  
They abide ever in Ego and their 'kindreds' are drowned with them. [3]  
They follow the lead of their minds and so they do the deeds.  
Says Kabir : "He who Meets with the True Guru, comes not into the world of Desire again". [4-2]

Āsā M. 3

My Father has comforted my Mind,  
And Blest me with a cosy Couch, and Nectar is poured into my mounth.  
How can I forsake such a Lord, my Father,  
(By whose Grace) my life is Approved<sup>4</sup> in the Yond. [1]  
Dead is Māyā, who has mothered me (so far), and I am at Peace :  
Now, I will wear not the mendicant's coat, nor be chilled (by the fear of Death). [1-Paase]  
I am a Sacrifice to the Father who brought me into being,  
And freed me from the clutches of the five (Desires).  
He Slayed the five (Demons) and they now lie dead under my feet :  
And, Meditating on the Lord, my body and Mind are satiated. [2]  
My Father is the Great Master of the earth :  
How am I to Attain unto that Father ?  
If I meet with the True Guru, I know the Path,  
And I am Pleased with the Creator of the world. [3]  
I am Thy son, O Lord, Thou art my Father,  
And, we both abide in the same place.  
Says Kabir, "Thy Slave, O God, has Realised Thee, the One alone,  
And, by the Guru's Grace, I have known all." [4-3]

Āsā

In one vessel<sup>5</sup> is the cooked chicken : in the other the wine :  
And round these have clustered the five 'yogis'<sup>6</sup>, in the company of a shameless<sup>7</sup> woman. [1]

1. डेढ़ : (फेड़) evil, bad.
2. अड़िछि (Sans. अश्नुह्), arguing, reasoning ; guess, conjecture ; understanding.
3. अपरस : who do not touch the metal, etc.
4. Lit. the game is not lost.
5. पडरि : (Sans. पात्र), a vessel or pot.
6. The five essentials of the 'left-hand' Tantra ritual, also called पंचमकार, because they all begin with 'म', i.e., मद्य (wine), मांस (meat), मत्स्य (fish), मुद्रा (gesticulation) and मैथुन (copulation).
7. नकट : noseless, i.e., shameless.

The bell<sup>1</sup> of Māyā<sup>2</sup> rings to show the seekers the 'path'<sup>3</sup>.  
O Māyā, rare is the Awakened one who has snapped thy bonds. [1-Pause]  
Within all abides Māyā : all are overpowered by her, (for), all are under her sway.  
She becomes of everyone a sister, or sister's daughter, but only he who marries<sup>4</sup> her, of him she is the  
slave. [2]

My Spouse is superbly Wise : He alone is called the Saint.  
So long as He is my Protector, Māyā comes not near unto me. [3]  
I have cut off her nose, her ears ; yea, I have cut her up into bits.  
Says Kabir, "She is the enemy of the Saints, but of the three worlds the only friend." [4-4]

Āsā

The Yogis, the celibates, the ascetics and the Sanyasins repair to the pilgrim-stations,  
And men with close-cropped hair and those with woven *mocnj* (round their loins), and men of silence,  
and mendicants with matted hair all but die in the end. [1]

So, one should worship one's only Lord.

For, he whose tongue Tastes the Lord's Love, Death comes not near unto him. [1-Pause]

One may know the Shastras<sup>5</sup> and the Vedas<sup>6</sup> and astrology and the rules of grammar too,

And all the tantras and the charms, but, dies he too in the end. [2]

He who relishes the regal joy, or the dominions, the royal canopy and the throne, and the women of  
beauty,

And of betel and camphor and the fragrant *chandan*, he too dies in the end. [3]

P. 477

I have searched the Vedas, the Purānas and the Smiritis; no, none can save us, (save God).

"So," Says Kabir, "I Dwell on the Lord's Name and cease my comings and goings" [4-5]

Āsā

The 'elephant' is the rebeck-player, the 'bull' plays the timbrel, the 'crow' beats the cymbals.

And, dressed up in a skirt, dances the 'donkey', and the 'he-buffalow' stage-manages the play ! [1]

My Lord, the King, has roasted the 'balls of frost,' but only the Wise one knows their Taste. [1-Pause]

The 'lion' sitting in the den prepares the 'betel-leaves', with the 'lizzard' bringing-in the 'nuts',

And the 'mice' sing the 'wedding songs', with the 'tortoise' blowing the conch. [2]

The 'son' of a 'sterile woman' is out to marry, and is welcomed under the tents decked with gold.

And he marries off a 'young beauty', and the 'hare' and the 'lion' together sing his praise.<sup>7</sup> [3]

Says Kabir : "Hear ye, O Saints, the 'ant' has eaten up a 'mountain',<sup>8</sup>

And the 'tortoise' says, (besides 'water'), he needs the 'coals' too : hear ye men, I have uttered the  
Words full of Mystery." [4-6]

Āsā

To the bag (of the body) in which are the seventy-two (veins), there is but one opening, (the Tenth  
Door),

And, he alone is a True Yogi who (wanders not out, but) asks for the Gift within this world of nine  
joints<sup>9</sup>. [1]

Such a Yogi realises the nine treasures (of the Self),

For he sucks-in the lower air, and holds it in the sky (of the Tenth Door). [1-Pause]

His coat is of Wisdom, his needle of Meditation, and his thread is of Contemplation of the Word.

And of the five elements, he makes the deer-skin to sit on<sup>10</sup>, and he walks on the Guru's Path. [2]

Of Compassion he makes the rake, his body the fire-place, and (the stilling) of the eye's craving is for  
him to kindle the fire,

And in-gathers he the Lord's love within himself, and so enters into the Deep Trance the four ages  
through. [3]

1. ठनगलु : that which produces the sounds of ठन-ठन i.e., bell.

2. नकटी = नक-कटी, i.e., Māyā.

3. बाट-बो : (Marathi, बाट बो) : he who shows the path (बाट).

4. i.e. overpowers her.

5. शास्त्र (Sams. शास्त्र) : a sacred writing or scripture; Shastras.

6. वेद (Sams. वेद) : The Veda or Vedic text.

7. All this verse either means that the impossible becomes possible if we take to God, or, (as is explained on p. 476 foot note,) these symbolisms might signify the evil nature of the human mind (the 'proud' elephant, the 'ferocious' bull, the 'greedy' crow, the 'ignorant' donkey, the 'smug' he-buffalow, the 'man-eating' lion, the worm-eating lizzard, the 'surreptitious' mice, the 'slow-moving' tortoise etc.) & man's involvement with Māyā (young beauty) & his ignorance (offspring of a sterile woman) being shaken off on meeting with God.

8. i.e. when the mind is illumined the soul (ant) eats up a mountain (Ego) and the tortoise (mind) though living in the water (spiritual peace) can also suffer the fire (of the world), and the soul (hare) lives in peace with the lion (body's desires).

9. Lit. division.

10. i.e. overpowers the body of five elements.

All Yoga is in the Name of the Lord, to whom belong the body and the breath.  
Says Kabir : "If the Lord is in Mercy, He Blesses one with the Insignia of Truth." [4-7]

Āsā

Wherefrom have the Hindus come ? Wherefrom the Muslims ? Who is it that created the (two) paths ?  
O man of evil intent<sup>1</sup>, reflect on this in your mind : who, pray, is the Creator of heaven and hell ? [1]  
O Qāzi, which is the book that you've read,  
For, they who read and reflect like you are wasted away, as they know not the essence. [1-Pause]  
Circumcision is made for love of the woman<sup>2</sup>, so I shall not be convinced (of its use).  
For, if the Lord so Wills that I be born a Muslim, I shall be circumcised by Himself. [2]  
If circumcision alone makes one a Muslim, what is to be done to a woman ?  
For, she is our other half, and she leaves us not, so why not remain a Hindu ? [3]  
Give up your books and Dwell on the Lord, and oppress not life.  
Kabir has taken to his only Lord, but the Muslims (like you) are frustrated by their fruitless strife.  
[4-8]

Āsā

So long as there is oil (of life) in the lamp (of the body), so long one sees all that may be seen.  
But when the oil is no more, the wick is extinguished, and the temple becomes a vacuum. [1]  
O thou mad cap, then no one keeps thee even for an instant in the house.  
So Meditate thou on the Lord's Name. [1-Pause]  
Whose are the father and the mother and whose is the wife,  
When the pitcher (of the body) breaks, everyone says : 'Carry him off.' [2]  
In the home the mother wails, and the brothers take away the bier ;  
And shaking off her bonds the wife cries, but the swan-soul goes alone. [3]  
Says Kabir : 'Hear ye, O Saints, the man is oppressed, for, he is cast in the Sea of Fear,  
And the terror of the Yama leaves him not.' [4-9]

P. 378

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā of Sri Kabirji, Chaupadās, Ik-Tukās

Sanaka and Sanandana, Brahma's sons, knew not Thy end, O Lord,  
And Brahma too wasted away his time reading the Vedas. [1]  
O brother, churn (the curds of) the Lord,  
And steadily too, that the Essence is duly Attained. [1-Pause]  
Make the body the churning pot and churn it with the stick of the Mind,  
And into this pot, then, collect the curds of the Word. [2]  
The churning of the Lord's Essence is to Dwell upon the Lord,  
And then, through the Guru's Grace, the Nectar is poured (into our Minds). [3]  
Says Kabir : "If the Lord, our King<sup>3</sup>, Casts on us His Eye of Grace,  
We Swim across (safe and whole) to the Other Shore". [4-1-10]

Āsā

The wick is dried up : the oil is exhausted.  
The drum no longer is beat, (for) the mind-actor has gone to sleep. [1]  
The fire is extinguished and it gives out smoke no more.  
And we See the One Lord, and not another, Pervade all. [1-Pause]  
The string is broken, the rebeck emits no sounds,  
Yea, it is through Error that one spoils one's works.<sup>4</sup> [2]

1. बर्बाद : (Sans. कुबाद,) low, vile, mean.

2. मलति : (Sans. मक्ति : ) the female organ. The counterpart of the Phallus of Shiva worshipped by a sect of people called *Shaktas*.

3. भीरु (Persian), king; hence God.

Uttering, and telling of, and dilating upon the Lord,  
And singing, are all gone, now that I have Known. [3]  
Says Kabir : "He who slays the Five (Desires),  
From him the highest State (of Bliss) is not far." [4-2-11]

Āsā

The son commits error upon error,  
But the mother minds them not. [1]  
O Lord, I too am Thy Son,  
Wouldst Thou not forgive my Sins ? [1-Pause]  
Even if the child runs away (from the mother) in anger,  
The mother bears it not in mind. [2]  
My mind is haunted by anxious thoughts :  
Then how am I to Cross (the Sea of Existence) without the Light of Thy Name ? [3]  
O Lord, Bless my body with the Purity of a stainless Mind,  
That Kabir utters only Thy Praise, abiding in Poise. [4-3-12]

Āsā

The Hajj that I perform is at the banks of the Gomti river,  
Where abides my Teacher of yellow robes<sup>1</sup>. [1]  
O, how wondrously he sings,  
That the Lord's Name seems sweet to me. [1-Pause]  
Nārada, the sage, and Shārada, the goddess of knowledge, Serve Him,  
And at His Feet sits Lakshmi, the goddess of wealth, like a slave. [2]  
On my neck is the rosary : on my tongue the Lord's Name,  
And taking a thousand names of His, salute Him I. [2]  
Says Kabir : "I Sing ever the Lord's Praise,  
And instruct both the Hindus and the Muslims (in His Way). [4-4-13]

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā Sri Kabirji, 9 Panchpadās, 5 Dotukās

O gardener, why tear off the flowers and the leaves, for these too have life.  
(But), the stone-gods to whom you make an offering of these live not. [1]  
This is how one is deluded,  
(Knowing not) that the Great God (is not dead) but is ever Awake. [1-Pause]  
The leaf is the Brahma, the boughs and flowers are Vishnu and Shiva<sup>2</sup> ;  
You break the three gods : then, who it is that you want to please ? [2]  
You carve your gods out of stones placing your feet upon their chests :  
If this stone-god be alive and true, then it should devour the sculptor (for this sacrilege) ! [3]  
Rice, pulses<sup>3</sup>, pottage and crisp sweetmeats,  
Are enjoyed by the priest, and dust goes into the mouth of the idol ! [4]  
The gardener is deluded as is the whole world ; only I am deluded not.  
Says Kabir : "The Lord, my King, has Protected me in His Great Mercy." [5-1-14]

Āsā

Twelve years passed in the childhood ; for another twenty one practises not austerity.  
For thirty years more one worships not his God ; and then he regrets, becoming old. [1]

1. पीउंघर : (Sans. पीताम्बर) : a religious mendicant wearing yellow garments ; here, Krishna.
2. of. "ब्राह्मपत हरि शाखा, शंकर कुसुमानि वै" (बृहत् स्तोत्र रत्नाकर).
3. पण्डित : (पहिलि) (Sindhi), pulses.

His life was wasted away saying, "This is mine."  
 And thiswise, the pool (of his power) was dried up and gone was the strength of his arms. [1-Pause]  
 What use is to construct a dyke round a dried-up pond ?  
 What use to fence a reaped farm ?  
 For, the thief (of death) will carry off what the Ignorant one seeks to protect as his own. [2]  
 The feet, the head and the hands begin to tremble, and water flows incessantly from the eyes .  
 And the tongue can utter not the right word : and, now, he leans on religion ! [3]  
 When the Lord is in Mercy and Attunes one to Himself, one reaps the Profit of the Lord's Name,  
 And he, by the Guru's Grace, gathers the Lord's Treasure, which goes along with him. [4]  
 Says Kabir : "Listen ye, O Saints, no one takes along one's riches in the Yond.  
 And, when the Call of the Lord comes, one leaves off the temple of Māyā in an instant." [5-2-68]

Āsā

Some are blest with silks and others with the *niwar* bedsteads,  
 While others do not have even a patched coat, nor even a thatched roof<sup>1</sup>. [1]  
 O mind, indulge not in Envy or Strife :  
 And engage thyself in Good Deeds. [1-Pause]  
 The Potter applies many colours to the clay that He kneads,  
 And while some He has Decked with the necklace of pearls, the others are afflicted with a handicap. [2]  
 The miser is given the wealth to keep, but he usurps it as his own,  
 But when *Yama's* rod strikes his head, he settles it all for him. [3]  
 The Lord's Servant is renowned as the Devotee of the Lord, and, obeying the Lord's Will he is at  
 Peace.  
 And whatever Pleases the Lord that he accepts as a Blessing, and Enshrines the Lord's Will in the  
 Mind. [4] P. 480  
 Says Kabir : "Listen, O ye Saints, false is the sense of possession :  
 For, when the cage<sup>2</sup> (of the body) is broken, the soul's sparrow<sup>3</sup> flies away, and remain behind but a  
 few bits (of the battered cage). [5-3-16]

Āsā

We are the poor Servants of the Lord : pleasing to us is only the Lord's Praise.  
 For, the Lord is, since the beginning, the Protector of the poor, and His Command is not to oppress  
 the weak. [1]  
 O Qāzi, it is vain to argue with the Lord. [1-Pause]  
 One keeps fasts, and says his daily prayers and utters the Qalimā, but (with these) one goes not to the  
 Heaven.  
 Within one's heart are a myriad<sup>4</sup> Kaabaas, only if one knew ! [2]  
 One prays only when one ministers justice, and utters (truly) the Qalimā if he knows the Absolute Lord.  
 And if the stilling the of five (Desires) is his prayer-mat, then alone one knows the Essence of one's  
 Faith. [3]  
 Know thy Lord and have Compassion for the living beings, and still thy Ego so that it tastes insipid.  
 And knowing oneself, one should instruct in it the others, then alone does one share the joys of  
 Heaven. [4]  
 The clay is the same though manifested as many, and in all is the One Lord alone.  
 Says Kabir : "(So seeing), I've given up the thought of your 'heaven', and reconciled myself to my  
 own 'hell'." [5-4-17]

Āsā

Not a drop rains from the sky (of the Mind) : now, where is the sound that abided in it and used to  
 utter ?  
 The sublime Swan-soul has flown away, accompanied by the Transcendent Supreme Lord, the  
 God. [1]

1. धान (रवान) : (Persian, دانه), Lit. house.
2. चिरगाट : (Sans. चटक + गृह), the cage.
3. चटरा : (Sans. चटक), sparrow.
4. Lit. seventy, a figure sacred to the Muslims.

Where is now (the Yogi), who used to utter and bide with the body,  
And dance in the mind and discourse on the Lord ? [1-Pause]  
Where is the musician who sat in the temple (of the body),  
And where is the word, which is a witness to consciousness; yea, the Lord has taken away all his  
powers. [2]  
The ears are impaired : the power of other sense-organs is also worn out.  
And the feet are tired and the hands have lost vitality, and the mouth cannot utter a word. [3]  
All the five (Desires) have lost their edge; yea, all the Thieves, who ran about for what they craved  
(have fled).  
The mind's elephant is tired; worn out too is the heart, and gone is life-force, which used to stage-  
manage (the play of life). [4]  
Becoming a corpse, the bonds of the ten (sense-organs) were loosed and lost were all the friends and  
kindreds.  
Says Kabir : "He who Contemplates the Lord, he breaks off his Bonds even while alive." [5-5-18]

Āsā, Iktukās

No one is more powerful than Māyā, the she-serpent,  
Who deceived even Brahma, Vishnu and Shiva. [1]  
She who used to bite all is now seated in the pure, still waters (of the Soul).  
She, by whom were bitten the three worlds, her reality I saw by the Guru's Grace. [1-Pause]  
But, why call Māyā a she-snake ?  
When he, who knows the Truth, devours her too. [2]  
There is nothing more frivolous than Māyā,  
And when she is overpowered, what can the Yama do ? [3]  
This she-serpent was Created by Him, the Lord;  
So she of herself is neither powerful nor powerless. [4]  
If she abides in the body, then the body abides.  
And, it is through the Guru's Grace that one Swims Across with ease. [5-6-19]

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Āsā

Why utter the Smritis before the dogs ?  
Why Praise the Lord before the worshippers of Māyā ?  
Utter thou the Name of Rām, and Merge in Him.  
But talk not of Him to the lovers of Illusion. [1-Pause]  
Why offer camphor to the crows ?  
Why feed a snake upon milk ?  
Joining the Society of the Saints, my mind was Awakened and began to discriminate.  
Yea, rubbed with the (Guru's) Philosopher's Stone, the Iron (of the mind) was transmuted into Gold.  
[3]  
The worshipper of power, like the dog, does only what his Master Wills.  
And that what is Writ in his Lot by God, that deed alone he does [4]  
For, even if one waters the neem-tree with Nectar,  
It changes not its nature. [5-6-20]

Āsā

A fortress like that of Lankā, a moat like the ocean's,  
O where are they, the proud possessions of Rāvana ? [1]  
What shall I ask for, when nothing stays :  
And as I see, the world is passing away. [1-Pause]  
A hundred thousand sons, and many more grand sons had he,  
But in the end his house was dark, devoid of everything. [2]  
His food was cooked by the Sun and the Moon,  
And his clothes were washed by the god of Fire.<sup>1</sup> [3]  
He, who, instructed in the Guru's Wisdom, Enshrines the Lord's Name in the Mind,  
Stays eternally, and goes not ever. [4]  
Says Kabir : "Hear, ye, O people,<sup>1</sup>  
Without the Lord's Name, one is Emancipated not." [5-8-21]

1. "ॐ लो" has also been rendered as :- O Loi, my bride.

Lo, the wonder of wonders,  
 That, first comes the son, and then the mother !  
 And, the guru repairs to the feet of his disciple ! [1]  
 And, I saw a lion tending a cow ! [1-Pause]  
 And the fish of the waters delivering herself of an offspring on a tree !  
 And the cat carting away a dog to eat ! [2]  
 The branches are below and the root is above,  
 And the tree fruitions and flowers at the stem ! [3]  
 The buffalow rides a horse to take him out to graze,  
 And, though the bull is out, its load has arrived home<sup>1</sup>. [4]  
 Says Kabir : "He who understands this (mysterious) state,  
 And utters the Lord's Name, he knoweth all". [5-9-22]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā, Sri Kabirji : 8 Tipadās, 7 Dotukās, 1 Iktukā

The God Created thy body from a drop of the sperm and protected thee in the fire (of the womb).  
 For ten months, thy mother kept thee in her womb, and then thou wert involved with Māyā. [1]  
 O man, why dost thou cling to Avarice and lose the merit of the precious human birth ?  
 For, thou sowed not the right Deeds in the field of thy past birth. [1-Pause]  
 From a child thou becomest old, and what had to happen happens.  
 Then, while the Yama catches thee by the fore-locks, why grieveest thou ? [2]  
 Thou cravest for life while the Yama keeps thy every breath in the eye.  
 O Kabir, the world is but a play : so look before thou cast the die. [3-1-23]

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Āsā

I make my body the dye-stuff (of the Lord's Essence) and Dyeing the mind with it make the five elements my Marriage Party.  
 And with the Lord, the King, I go round (the Sacred Fire), and so am Imbued with the Lord's Love. [1]  
 O brides of God, sing ye the songs of Marriage,  
 For the Lord, My God, has come to abide in my Home. [1-Pause]  
 In the Lotus-heart, I erect the Altar, and utter the Wisdom of the Lord:  
 I've got my Lord as my Groom : O, how Fortunate am I ! [2]  
 The seers and sages and thirty-three crores of gods come in their heavenly chariots<sup>2</sup> to see the Spectacle.  
 Says Kabir : "My one Lord, the Purusha, has Wedded me ; yea, He who is the Master of the earth."  
 [3-2-24]

Āsā

Grieved by Māyā<sup>3</sup>, I'm now the beloved of God,<sup>4</sup> yet, I dread the Yama (domineering) like the elder brother of my Spouse, the Soul.  
 O my mates, my friends, my Evil<sup>5</sup> has gripped me, and I long for the love of the Awakened Mind<sup>6</sup>. [1]  
 I have become crazy that I forsook my Lord :  
 O, how may I live as to be at Peace ?  
 My Lord lies upon the Mind's Bed, but I See Him not, O, whom shall I tell of my Woe ? [1-Pause]  
 My body fights with me like a foster father ; and selfishness (which mothers me) is ever intoxicated with itself.  
 But when I live with Wisdom my older brother, the Lord Loves me intensely. [2]  
 Says Kabir : "The five (Desires) Quarrel with me and, in Strife, I have wasted my life away.  
 The false Māyā has bound the whole world to itself, but I have found Peace, uttering the Lord's Name." [3-3-7]

1. One explanation of this hymn could be that the impossible can become possible through God. The other, and perhaps more in line with Kabir's style would be to treat all these terms as symbolic of a double meaning e.g., the son standing for wisdom and mother for the mind, the Guru for the mind and the disciple for the wisdom. Similarly, lion would stand for the lower (and more ferocious mind) and the cow for the awakened (and innocent) state, etc. The cat might stand for the Mind and the dog for the barking desires ; and the fish might be soul living independent of the body's needs. The tree with its branches might signify the body, the Mind the flowers and fruit the soul, or the inmost Mind. The buffalow and the horse might signify the unconscious and the conscious respectively and the bull the body involved with the world and the load the Mind's essence which sits composed, and 'at home.'

2. ਉਸਾਨਾ = ਉਚ + ਜਾਨ : aeroplanes.

3. Lit. Mother-in-law.

4. Lit. Father-in-law.

5. Lit. younger sister of the spouse.

6. Lit. younger brother of the spouse.

Āsā

(O Brahmin), I have all the Thread in my Home with which I weave continually (the Lord's Name),  
while on thy neck is only a small thread (of the twice-born).  
You but read the Vedas and the Gāyatri, while I have Enshrined the Lord in the Mind. [1]  
On my tongue and into my eyes and in my heart is the Lord.  
But how will you answer at the Yama's Door, O you 'emancipated' one? [1-Pause]  
We are the cows, you Brahmins our herdsmen, who (pretend to) save us birth after birth.  
But you have never taken us Across.  
O what kind of herdsmen are you?  
You are a Brahmin : I am but a weaver from Kāshi, but have you the capacity to divine my Wisdom ?  
For, you are but a beggar at the kingly doors, while, I, (in my Kingly state) am Attuned to my only  
Lord. [3-4-6]

Āsā

The life of the world is but a dream ;  
But we cling to it taking it to be true, forsaking the Great Treasure (of God). [1]  
O friend, I have befriended Māyā,  
Which has snatched away from me the Jewel of Wisdom. [1-Pause]  
The moth seeing (the light) with the eyes is attracted to it but sees not the fire.  
So also the fool minds not the noose of Death, attached to women and gold. [2]  
Reflect thou and be rid of thy Vice : for thy Emancipator is the One Lord alone.  
And such is the Lord of Life that there is not another to equal Him. [3-5-27]

Āsā

I assumed many many forms in the past ; now, I cannot assume another. P. 483  
The instrument and the strings (of Desire) are all worn out, and I am now in the power of the Lord's  
Name. [1]  
Now I can dance no more (to the tune of the world) ;  
Nor can my mind beat (any more) the drums (to keep the steps). [-Pause]  
I have burnt off my Lust, Wrath and the Infatuation of Māyā, and the pitcher of Craving has burst.  
Yea, the gown of Lust has worn out, and all my Doubt is past. [2]  
I look upon all beings alike, and all the Strife within me is stilled.  
Says Kabir : "I've found my Perfect Lord, through the Lord's Grace." [3-6- 8]

Āsā

You keep the fasts to please Allāh but slay life for your relish,  
And you consider not another like yourself; so, what for do you prate? [1]  
O Qāzi, your only Lord is within you, but you reflect not on Him.  
And, you inform not your self and, being bigoted, your human birth is of no account. [1-Pause]  
The Qurān calls Allāh alone to be True, who is neither a man nor a woman ;  
But, reading and re-reading the Book, you know Him not, if your heart feels not His Presence. [2]  
Our Mysterious Lord Pervades all hearts ; reflect on this in thy Mind.  
Says Kabir : "He thy Lord is the only God—of Hindus and Muslims alike." [3-7-29]

Āsā Tipadā : Ik-Tukā

I have decked myself to Meet my Lord :  
But the Lord is met not, yea, He the Master, the Life of all life. [1]  
The Lord is my Spouse : I am the Bride of the Lord.  
My Lord is Great : I am but a small little thing before Him. [1-Pause]  
The Spouse and the Bride abide in the same abode.  
They lie on the same Couch and yet they Meet not ! [2]  
Says Kabir, "Blessed is the Bride with whom the Lord is Pleased,  
And she is hurled not into the womb again." [3-8-30]



By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā Sri Kabirji, Dupadās

The Diamond of my Mind is pierced through with the Diamond of the Lord, and the mind that shakes like the wind is held in Poise.

Yea, all the world is pierced through by this Diamond :

And, I have found Him through the Guru's Word. [1]

The Lord's Gospel is the Unstruck Melody (of Bliss), and if the Mind is Pure, swan-like, it Relishes the Lord. [1-Pause]

Says Kabir : "I've found such a Lord who Pervades the whole world.

Yea, the Unmanifest Lord has become Manifest for me : it is the Guru's Intuition that has Revealed Him to me." [2-1-31]

Āsā

My first Wife<sup>1</sup> was ugly, of low caste, shorn of merit, and of ill-repute, both at my home and her parents, home.

But, now, I have wedded a Beauteous Bride, who is wise, full of merit, and child-bearing, in peace.

How blessed am I that I am rid of my earlier involvement :

May she, whom I have now Married, live through all the ages ! [1-Pause]

Says Kabir : "When came the younger Bride, the older one lost her spouse :

And while the new Bride lives with me, the other one has Wedded another." [2-2-32]

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Āsā

My daughter-in-law was first called Dhanja, the woman of fortune :

But now she is renowned as Rām-Jania, the maid-servant of the Lord. [1]

"These shaven-headed (Saints) have ruined my home," says my mother.

"That they have goaded my son on to contemplate the Lord". [1-Pause]

Says Kabir : "Listen, O my mother,

See you not that these shaven heads have made me lose my (low) caste ?" [2-3-33]

Āsā

Stay thy hand, O my daughter-in-law, veil not thy face.

For, at thy life's end this practice is of little avail to thee. [1-Pause]

The one before thee went into the Yond doing it all,

See that thou follow not her path. [1]

This only is the merit of veiling the face,

That for a few days the people say, "How noble is the bride !" [2]

Thy veil is of any avail to thee,

If thou singest the Lord's Praise : yea, if thou dancest His Praise. [3]

Says Kabir : "The Bride wins (the heart of the Spouse)

If she passes her life singing Praises of her Lord." [4-1-34]

Āsā

I would rather that I am sawn alive than that Thou turn Thy Back upon me.

So take me to Thy Bosom : O Lord, hearken to my prayer. [1]

O Loved One, turn Thy Face towards me, for I'm a Sacrifice unto Thee.

Why Thou Makest me miserable turning away from me. [1-Pause]

If Thou Split my body, I'll say not 'no',

And, if my body falls (in Thy Way), I'll break not my Bonds with Thee. [2]

Between Thee and me there is not another.

For, Thou art my Groom and I Thy Bride. [3]

Sayeth Kabir : "Hear, O Loi, my lady,"

(With Faith in God), I have lost my dependence on thee." [4-2-35]

1. The first wife refers to ignorance and the second one to an awakened soul.

2. The reference in this and the following hymn are perhaps to his son's (Kamal's) wife.

3. Loi was the wife of Kabir. The phrase suggests that it could be translated also as "O people", and may not refer to his wife.

Āsā

No one knows the mystery of me, the weaver,  
 Though the world comes to me to get woven the cloth. [1-Pause]  
 When ye folks hear the Vedas and the Purānas,  
 Then, I see the whole creation stretched out like the Lord's workshop. [1]  
 Of the earth and the sky the Lord has made a loom,  
 And of the sun and the moon the warp and the woof. [2]  
 So I join my feet in Prayer, and my mind is pleased with the Lord :  
 And I, the weaver, having examined my Self, Realised the Lord within my own Home. [3]  
 Says Kabir : "When the loom (of the body) breaks,  
 The thread (of my consciousness) Merges in the Being of the Lord". [4-3-36]

Āsā

Unclean from within, if one washes oneself in the holy waters, he goes not to the heaven.  
 Why then please the people, for the Lord is not ignorant (of what we are) ? [1]  
 Worship only but the One Lord,  
 For the True ablution is in the Service of the True Guru. [1-Pause]  
 If by bathing alone one were to be Emancipated, then the frogs bathe continually and forever,  
 But as with the frog, this man too is cast into the womb again and over again. [2]  
 Hard of heart, even if one dies at the holy city of Banāras, he is saved not from Hell.  
 The Lord's Saint even if he dies in the cursed land of Harambā<sup>1</sup>, he redeems all who belong to  
 him. [3]  
 Where there are neither the Vedas nor the Shāstras, neither day nor night, there Abides my Formless  
 Lord.  
 Says Kabir : "O crazy folks, dwell ye on that God." [4-4-37] P. 485

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā : Word of Sri Nāmdevji

The One Lord is also Manifested as many, and wherever I See, I See Him Pervading all.  
 The shiny mirage of Māyā deludes all, but rare is the one who Knows. [1]  
 All is Govind, the Support of the earth, all over it He.  
 And, there is not another that one may See.  
 As upon one thread are strung a hundred or a thousand beads, so is the Lord woven, woof and warf,  
 into the world. [1-Pause]  
 The sea-waves, the foam and the bubbles are not separate from the sea :  
 So is the world, of five elements, the play of the Transcendent Lord ; Reflecting on it, one sees not one  
 separate from the other. [2]  
 Delusion and Doubt and dream-objects one knows as true :  
 But instructed by the Guru, I craved only for the Good Deeds ; and, Awakened, my Mind was recon-  
 ciled (to the Lord). [3]  
 Says Nāmdeva : "Reflect in thy mind on the Lord's Creation,  
 And know thou that the One Lord is deep down in every heart". [4-1]

Āsā

I may bring a pitcher full of water and bathe in it the stone-god.  
 But myriads<sup>2</sup> of species defile the waters : O, brother<sup>3</sup>, how shall I wash clean the Lord. [1]

1. Magha Desh, where if one dies one gets a donkey's birth, according to an old belief.
2. Lit. Fortytwo hundred thousand.
3. ब्रह्मा = ब्राह्मण : (साई) brother.

Wherver I go, I See my One Master,  
 Who Sports and **Revels** ever in Bliss. [1-Pause]  
 I may pluck flowers and weave a garland and offer it to the stone-god,  
 But the fragrance of the flowers was first sucked by the black-bee ; then, how with it shall my Lord be  
 Pleased ? [2]  
 I may boil rice in milk and make an offering of the pudding to the stone-god,  
 But the milk was first tasted by the calf : then, with it how shall I Please my Lord ? [3]  
 Here is the Lord, and there is the Lord, without the Lord there is not another in the world.  
 So Nāmdeva greets his Lord in the inner Self of everything, for the Lord Pervades and Fills one and all.  
 [4-2]

**Āsā**

With my mind as the yard-stick and (The Lord's Name on) my tongue as the scissors,  
 I measure and cut off the *Yama's* bonds. [1]  
 What have I to do with the distinctions of caste,  
 For, I but Cherish ever the Name of the Lord ? [1-Pause]  
 I dye myself in the (Lord's) Colour and sew up (the Lord into my heart).  
 For, I can live not without the Lord even for a moment. [2]  
 I Worship the Lord and Praise Him,  
 And night and day, I dwell on my only God. [3]  
 With the golden needle (of the Mind) and the silver thread (of the Lord's Name) lo, I sew up my Lord,  
 the God (into my heart). [3-4]

**Āsā**

The snake casts off its skin but not its venom.  
 The heron fixes his attention on water (but only to deceive). [1]  
 Why and for what are thy meditation and recitation,  
 When the mind is purged not of its Sin and Shame ? [1-Pause]  
 He who feeds himself like a lion (by killing life),  
 He is known to be the god of deceivers. [2]  
 The Master of Nāmdeva has settled my inner Strife.  
 Drink thou too the Lord's Nectar, O thou deceitful one ! [3-4]

**Āsā**

He who will know the Supreme Lord, will still his Desires.  
 He who will Cherish the Lord's Worship, will make his Mind care-free. [1]  
 O mind, how wilt thou Swim across the world's Sea, filled with the waters of Vice.  
 Thou art led astray deluded by false Māyā. [1-Pause]  
 I was born in the house of a calico-printer, but I was made Wise in the Guru's Wisdom.  
 And, by the Saint's Grace, says Nāmdeva, I met my Lord, the God. [2-3]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

**Āsā**

**(The word of Sri Ravi Dās)**

The deer, the fish, the black-bee, the moth and the elephant are destroyed by a single malady<sup>1</sup>.  
 But, the man who lives with the five incurable Desires : what hope has he (of redemption) ? [1]  
 O Lord, man is in love with Igorance,  
 And his Light of Wisdom burns dim. [1-Pause]  
 The worms and animals are thoughtless beings<sup>2</sup> and can discriminate not between Good and Evil,  
 But man's birth is far too precious : but, as man too, one keeps a low company ! [2]

1. The deer is fond of music, the fish of taste, the black, bee of smell, the moth of light, the elephant of lust.  
 2 संतुष्ट (Sans. संभवः) birth, production, existence.

Wheresoever are the living beings, they are subject to *Karma*,  
And so they are shackled by the unbreakable fetters of Death, and against it nothing avails. [3]  
O Ravidās, the Slave of the Lord, give up thy Doubt and Sorrow : the Guru's Wisdom is the Austerity  
of austerities.  
O Thou Destroyer of the Devotees' fears, O Thou Lord of Bliss, Thy Mercy is my only Hope in the  
end. [4-1]

Āsā

The Saints who are Thy body, Thy life-breath, O Lord,  
Them, through the Guru-given Wisdom, have I found, O God of gods. [1]  
O God of gods, Bless me with the Society of the Saints and with the Joy of hearing their Word and  
with their Love : [1-Pause]  
And, Bless me with their Conduct and their Way, and yoke me to the Service of their Slaves<sup>1</sup>. [2]  
And I seek another Bounty too—Thy Worship, which fulfils all one's Desires.  
And never, never, let me see the Unholy and the Sinners. [3]  
Says Ravidās : "He alone is Wise who knows  
That the Saints and the Eternal Lord are not separate, one from the other". [4-2]

Āsā

Thou art the fragrant *Chandan* : I am but a mere castor-tree<sup>2</sup>, but I live close to Thee.  
From a worthless tree, I have become worthy of Thee, for Thy Fragrance now saturates every pore  
of me. [1]  
O Lord, I have sought Thy Holy Society ; Thou art my only Refuge.  
I am full of Sins and Thou art my Beneficent, All-forgiving Lord. [1-Pause]  
Thou art like the pure white and yellow silk-thread, and I am but like a worm :  
O Lord, I seek the companionship of Thy Saints as the bee seeks nothing but honey. [2]  
I am of low caste, with little honour, my birth is low :  
And still I, the cobbler, have not Served my Lord, the King, who Pervades the universe ! [3]

Āsā

I mind not if my body wears off :  
My only fear is that I may not lose Thy Love. [1]  
Thy Lotus-Feet are the only Refuge of my Mind :  
Drinking (Thy Essence), I've in-gathered the Treasure of Thee, O Lord. [1-Pause]  
Wealth, world's strife and Māyā's rewards are but the delusions (of the mind).  
So I, Thy Slave, involve not myself in these. [2]  
I am bound to Thee with the string of Thy Love.  
Says Ravidās, "Tell me, O Lord, how shall I be Delivered (of my Bondage) ?" [3-4]

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Āsā

Dwell thou on thy Lord, thy only Lord, thy God.  
For, Contemplating Him, myriads were Saved and Emancipated. [1-Pause]  
Through the Lord's Name, Kabir became renowned in the world.  
And his account of all the past births was washed-off. [1]  
Impressed with his Devotion, the god accepted Nāmdeva's offering of milk.  
And he no longer was cast into the world of Pain. [2]  
Ravidās is Imbued with the Lord's Love,  
And so, by the Guru's Grace, he will fall not into Hell. [3-5]

1. छल्लत छल्लतकी : (ओलत) छल्लत, in Marathi, means soiled food or he who cleans the soiled utensils, i.e., a servant  
The phrase thus would mean : "Bless me with the Service of Thy Servants."

2. चिंरंड : (इरंड), a tree from which the castor-oil is prepared.

How well dances the man, the puppet of Dust,  
See, how he sees, speaks and runs about. [1-Pause]  
When he achieves something, it inflates his Ego,  
And when he loses his riches, he grieves. [1]  
In thought, word and deed, he is attached to the tastes of the world :  
And when he dies, no one knows whither he goes. [2]  
Says Ravidās, "O brothers, life is but a play,  
And so I am in Love with the Lord, the Prime-player". [3-6]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā

(Word of Bhagat Dhannāji)

I have wandered through myriads of births : the body, mind and riches stay not :  
Yet, the mind is attached to Greed, and (Māyā's) poison and Lust, and forsakes the Jewel of the Lord. [1-Pause]  
The poisonous fruit seems sweet to the crazy mind, and it discriminates not between Good and Evil.  
And, instead of Virtue, it loves Vice<sup>1</sup>, and so is caught in the web of coming and going. [1]  
One Cherishes not the (Lord's) Way in the heart, and burnt (by Desire) is trapped by Death,  
And, one stuffs one's mind so much with the poisonous fruit (of Māyā), that one forgets the Person on High from the mind. [2]  
The Guru Blest me with the riches of Wisdom, and I accepted the Truth of the One Lord alone and was Attuned to Him to become one with Him.  
And, dedicated to His Loving Adoration, I Attained Peace, and being thus Satiated, I was Emancipated. [3]  
He who is shot through with the Light of the All-pervading Lord, to him He, the Undeceiving One, is Revealed.  
Dhannā has attained the Riches of the Lord, the Support of the earth, and meeting with the Saints, he has Merged in his God. [4]

M. 5

To the Lord, the Sustainer of the earth, was Nāmdeva's Mind Attuned.  
And lo he, the calico-printer of little worth, became worthy of Praise. [1-Pause]  
Giving up his spinning and weaving, Kabir Cherished the Love of the Lord's Feet,  
And he, the weaver of low birth, became the Treasure of Virtue. [1]  
Ravidās, the cobbler, who carted the dead animals, abandoned the love of Māyā ;  
And he became renowned through the companionship of the Saints and Saw the Vision of the Lord. [2]  
Saina, the barber, who was engaged in doing odd little things, became known the world over, P. 488  
When he Enshrined the Transcendent Lord in the Mind, and was acknowledged among the Devotees of the Lord. [3]  
Hearing all this, Dhannā, the Jāt, also became dedicated to the God's Way.  
And he was ushered into the Lord's Presence : O how Fortunate was he ! [4-2]  
O mind, why do you Cherish not your Lord than whom there is not another<sup>3</sup>.  
For even if you roam the whole universe, that alone happens what the Lord Wills. [1-Pause]  
The Lord, who in the waters of the mother's womb built our body of ten doors,  
And Sustained us within its fire ; such is He, our God and Master. [1]

1. Lit. other kinds.

2. लाखीटा : (लाखीणा) lit. millionaire.

3. बिबिहि : (बिबिह) another.

The she-tortoise is herself in waters, her young ones<sup>1</sup> are on the bank : and they are neither protected by the mother's wings nor fed upon her milk.

But lo, our Beauteous, Perfect Lord, ever in Sublime Bliss, (Feeds them too). [2]

The worm lives in stone, and finds not a way of escape :

Him too, Says Dhannā, the Lord Sustains : so fear not thou, O my mind. [3-3]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Āsā

(Word of Sheikh Faridji)

They who love their Lord with their whole heart, alone are True,  
But, they who say one thing and do another, they are reckoned as False. [1]

They who are Imbued with the Love of Allāh are Inebriated with His Vision.

But, they who have forsaken the Lord's Name are a burden to the earth. [1-Pause]

The True *Darveshas* are those whom the Lord Himself Owns.

Blessed is their mother and fruitful is their coming into the world. [2]

Thou art the Sustainer of the world ; Infinite, Unfathomable, O Lord,

And, they who have Realised Thy Truth, their Feet I Kiss. [3]

O Lord, I seek Thy Refuge ; Thou art our Forgiving God :

So Bless Thou Farid, the Sheikh, with the Bounty of Thy Worship. [4-1]

Āsā

Prays Farid : "O my loved mates, cling to your Lord,

For, this body will be reduced to the dust, and its home will be a humble grave". [1]

I would meet with my Lord today, if I could hold the wandering geese of my mind's Desires<sup>2</sup>. [1-Pause]

If I knew I would die and come not again into the world,

I would love not the False world to lose the Merit of this life : [2]

And, would be Righteous and True in speech and speak no Falsehood.

Yea, the Path that the Guru shows, that the disciple must follow. [3]

Seeing the Youths cross over (the Sea of Existence), the beauteous young Soul<sup>3</sup> is comforted.

(For, they who love not the Lord) their gold-like sides are split. [4]

O Sheikh, no one lives for ever in the world,

For the seat I now occupy, it many have occupied before. [5]

The swallows in the *Kartik*, the jungle-fire in the *Chaitra*, and lightening in the month of *Shrāvan*,

And the loving arms of the bride round her spouse (stay not for ever). [6]

Consider thou this in thy Mind that the mortals stay not eternally,

And the body that takes so long to mature, breaks with a click in a moment. [7]

The earth asks the sky, "how many Boatmen<sup>4</sup> have passed away ?"

(Replies the sky:) "Many of them are rotting in the graves, and their souls are suffering admonition (in Hell). [8-2]

1. *Lit.* body.

2. ਟਾਕਿਮ ਕੂੰਜੜੀਆ ਮਨਹੁ ਮਚਿਦੜੀਆ : (ਟਾਕਿਮ ਕੂੰਜੜੀਆ ਮਨਹੁ ਮਚਿਦੜੀਆ) *lit.* if I hold (ਟਾਕਿਮ, ਠਾਕਿਮ) the geese (ਕੂੰਜੜੀਆ) of my mind (ਮਨਹੁ) that are now astir (ਮਚਿਦੜੀਆਂ, ਮਚੀਆਂ ਹੋਈਆਂ).

3. *lit.* beautiful woman. The youths & the beautiful young woman signify the devotees of God.

4. *i.e.* leaders of men.

**By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha,  
The Creator, Without Fear, Without Hate, the Being Beyond Time,  
Not incarnated, Self-existent, The Enlightener**

**Gujri M. 1, Chaupadās**

Thy Name I would make the sandal-wood, and rub it on the stone of my Mind, P. 489  
And as for saffron I shall offer the Good Deeds, and, thus, in my inmost Self will I Worship  
Thee. [1]

True worship is the Contemplation of the Lord's Name : for, without the Name there is no Worship.  
[1-Pause]

We bathe the idols from without : but if instead one cleans one's mind,  
The Dirt of the self is washed off, and we are Emancipated as we depart. [2]

Blessed is the cattle that yields milk, though fed on grass.  
But cursed is the man who does all (other) deeds, but utters not the Lord's Name. [3]

The Lord is near, yea, think Him not afar ; He takes care of thee ever.  
And, we get only what He Gives, and He alone is the True One. [4-1]

**Gujri M. 1**

Brahma (they say) was born of the navel of the lotus, and he uttered the Vedas in a melodious tone :  
But, the Lord's limits he found not, and coming and going, he abided in Darkness. [1]

Why forget thy Love, the Sustenance of thy Vital breath,  
Whom worship the Perfect ones and on whom Dwell the sages through the Guru's Word : [1-Pause]  
Whose lamps are the sun and the moon, and whose Light pervades the three worlds.

The God-men are eternally Pure while the egotists are enveloped by the Darkness of the Night. [2]

The adepts grapple with their self in their trance, but nothing do they see with their eyes :  
It is when the inmost man is illumined, through the Melody of the Word, that the True Guru settles  
our Strife. [3]

O Thou Master of angelic men, O Thou Infinite, Unborn, the True One,  
Usher me into Thy boundless Abode,  
That Nānak Attains to Thee, the Life of all life, through Equipoise, and, by Thy Grace, he is Emanci-  
pated. [4-2]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

**Gujri M. 3**

Accursed is the life which yields not the Love of the Lord. P. 490

Accursed is the work that yokes us to another and we forsake our God. [1]

O my Mind, dwell thou on the True Guru,  
Contemplating whom one loves God and forsakes all else :

And the conscious mind clings to the Lord, and one fears not age, and mounts to the State of  
Deliverance. [1-Pause]

Through God's Love, a new Peace has dawned upon me : see, how splendid is this Love !

And myself I have 'eaten up' my self, and so I've become Pure and my Light has Merged in the All-  
Light. [2]

Without Destiny, one finds not such a Guru, for long though one may wish and will :

For, it is He who rends the Veil of Falsehood betwixt me and my God, and I Attain Eternal Bliss. [3]

Nānak : how else can a Devotee Serve such a Guru but by surrendering himself to Him  
So Enshrine thou His Will in the conscious Mind and then the True Guru Blesses thee of Himself.  
[4-1-3]

**Gujri M. 3**

Serve thy Lord, nay, serve not another.

For, Serving the Lord, one receives one's heart's Desire : but serving another one's life is a waste. [1]

The Lord is my Love, my conduct ; I hear nothing but the Gospel of the Lord.

With the Lord's<sup>2</sup> Grace is my Mind Inebriated : this, indeed, is the Service I render to my God.  
[1-Pause]

1. i.e. the illumined self has itself destroyed its ego and the sense of otherness.

2. Lit. Guru's.

The Lord is my Smiriti, the Lord my Shāstra, the Lord is my Kindred, my only Brother.  
I hunger for the Lord : with the Lord's Name is my Mind satiated : the Lord is my very Own who  
Keeps me Company in the end. [2]  
Without the Lord's, all other treasures are false, for they go not along with me as I pass away.  
But the Lord's Treasure keeps ever my company, and it goes along wheresoever I go. [3]  
The False one is he who clings to Falsehood, and practises False deeds.  
Says Nānak : 'All that happens, happens in the Lord's Will : else, one cannot tell what is why ?  
[4-2-4]

Gujri M. 3

In the Kali age, precious is the Lord's Name ; through the Guru's Word, it is Realised.  
Without the Lord's Name, one is Emancipated not, try as well as one may<sup>1</sup>. [1]  
I am a Sacrifice to the Guru : yea, ever a Sacrifice to Him am I.  
For, Meeting-with the True Guru, the Lord Comes into the Mind, and one Merges in Equipoise.  
[1-Pause]  
When the Lord Instils His Fear in us, we become Detached in the Mind,  
And, through Detachment, we Attain to the Lord, and Merge in the Lord Himself. [2]  
He alone is Emancipated who has conquered his mind, and then Māya overwhelms him not.  
Abides he then in the Tenth Chamber (of the Mind), and knows he the Essence of the three worlds. [3]  
Nānak : see thou the miracle that the seeker, by the Guru's Grace, has himself become the Guru.  
And, such is the Wonder of our Creator-God, that one's Light Merges in the All-light. [4-3-5]

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Gujri M. 3

Every one utters the Name of the Lord,  
But through utterance (alone), one mounts not to one's God.  
When by the Guru's Grace, the Lord is Enshrined in the Mind,  
Then alone one gathers the Fruit. [1]  
He who Loves the Lord, into him Comes the Lord.  
Him the Lord Forsakes not who Enshrines the Lord ever in the Mind. [1-Pause]  
He within whose heart is Deceit but is called a Saint,  
His Craving is stilled not, and he departs, grieving in the end. [2]  
Nor avails him bathing at a myriad pilgrim stations, for his inner Dirt is cleansed not.  
And, he loses not his Duality, and is punished at the hands of the Lord of Law. [3]  
He on whom is the Lord's Grace, receives he Him, but rare are the God-men who know this Truth.  
Nānak : he alone Meets with his Lord, who slays his Ego. [4-4-6]

Gujri M. 3

He who loses his Ego, his Mind is ever held and is at Peace.  
Yea, he alone is Pure, the God-man, who is Attuned to the Lord's Feet. [1]  
O Ignorant<sup>2</sup> mind, Contemplate thy Lord that thou receivest thy heart's desire.  
And then, by the Guru's Grace, thou suckest-in the Lord's Essence,<sup>3</sup> and art thereafter ever in Bliss.  
[1-Pause]  
He who Meets with the Guru becomes the Light<sup>3</sup>, and Illuminating others, he becomes worthy of  
Worship :  
And, he who Worships him, gathers the Fruit, and, instructing others, he Reveals to them the  
Truth. [2]  
Without becoming Meritorious, one is worshipped not,  
For, if one's (own) mind is instructed not, how can one instruct the others ?  
If he, the Ignorant and Blind one, calls himself the Guru, whom can he show the Way ? [3]  
Nānak : without the Lord's Grace, one receives not the (Real) Thing.  
He, on whom is His Grace, it he alone receives it.  
And, he whom the Guru wants to Bless with Glory, him he Blesses with his Word. [4-5-7]

1. ਵਿਉਪਾਇ : ਵਿ + ਉਪਾਇ : (विउपाइ) another (वि) effort (उपाइ).

2. ਅਚੇਤ : (Sans. अचेतन्), inanimate, irrational, insensible, senseless.

3. ਪਰਸੁ : (पारसु) lit. the philosopher's stone (which according to Hindu legend, immediately converts into gold any metal it might touch).



## Gujri M. 3, Panchpadās

Neither one gains by abiding in Kāshi<sup>1</sup>, nor loses one's wisdom being there.  
Only, when one Meets with the True Guru, one's Mind is Awakened, and one Realises the Truth. [1]

Hear thou the Gospel of the Lord, O Mind, and Enshrine the Word in thy Self.

For, when the Mind is held, thy Doubt from within is dispelled. [1-Pause]

Enshrine the Lord's Feet in thy heart, that thy Sins are washed off,

And thy Mind overcomes the five elements<sup>2</sup> : then, thy Mind abides ever at the holy of holies. [2]

This Ignorant mind is self-centred, and so the Truth is Revealed not to it,

And it knows not the Lord's Name, and so Grieves in the end. [3]

Kāshi is the Mind itself, the holy of holies : Contemplating the Lord, this truth becomes self-evident :

And all the places of pilgrimage ever abide in him in whose heart Abides the Lord. [4]

Nānak : Meeting with the True Guru, one Realises the Lord's Will, and the One alone is Enshrined in one's Mind.

And then one loves whatever is His Will, and Merges in His Truth. [5-6-8]

## Gujri M. 3

P. 492

Let the One Name be thy Treasure, O Pundit, listen thou to this True Instruction.

For, whatever one learns, steeped in Duality, through it one comes ever to Grief. [1]

Cling to thy Lord's Feet, and thy Mind will be Awakened through the Guru's Word.

Let thy tongue taste the Essence of the Lord, and thy Mind will become Pure. [1-Pause]

Meeting with the True Guru, one's Mind is contained in itself, and one sheds one's Craving and Hunger.

And one Receives the Treasure of the Lord's Name, and knocks not then at another door. [2]

The egocentrics utter and prattle, but know not the Real.

Through the Guru's Word is their Mind Illumined, and they receive the Lord's Name. [3]

One hears the Shastras, but knows not (the Lord),

And, so wanders about incessantly.

For, he, the Ignorant one, who knows not the Self, loves not the Truth. [4]

The True Lord Himself has thrown the world in Doubt, then what is one to say ?

Nānak : He does only as He Wills, and Wills He what He wishes to accomplish. [5-7-9]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

## Gujri M. 4, Chaupadās

I beseech Thee, O True Guru, the True Being, God's Own,

We, the humble and lowly, have sought Thy Refuge.

Take pity and awaken the Lord's Name in us. [1]

O my Friend, my Guru, Illumine my heart with the Lord's Name.

The Name Revealed to me by Thee is the Friend of my life ;

And to Meditate upon it is my daily routine. [1-Pause]

O God, they are Thy Own and their Destiny is high, who trust in Thee and are athirst for Thee:

They are satiated only with Thy Name.

In the Society of the Holy, their Virtues shine forth. [2]

They who Tasted not the Name of the Lord, they, the Unfortunate ones,

Are handed over to the Yama.

They who sought not the Shelter of the Guru, in the Society of the Holy, fie on them ! O, fie is on their life to come<sup>3</sup> ! [3]

They who were received in the Sanctuary of the Guru, they were the ones so Destined by God.

Blessed, Blessed, is the Society of the Holy where I taste

The Essence of the Lord, and His Name is Revealed to me. [4-1]

1. The modern Banāras, the most sacred of all the cities of the Hindus, and their most important place of pilgrimage and learning.

2. ਪੰਚਭੂਤਮਾ : (पंचभूत) five elements, viz., earth, air, fire, water and ether.

3. ਜੀਵਾਜ਼ਿ : (जीवांसि) the life to come.

Gujri M. 4

Dear, O dear, is my Lord : in the Society of the Holy, He Bewitches us through the Word.  
 Let's Contemplate then the Lord of the earth : for, He alone Blesses us with His Beneficence. [1]  
 O my friends, my brothers, the Lord is pleasing to my Mind.  
 And so I Sing the Praises of my Lord, and joining the Guru's Holy Society, I look Beauteous.  
 [1-Pause]  
 To be Devoted to the Lord is to Merge oneself in the Ocean of Peace.  
 Yea, through the Guru's Instruction one overwhelms Māyā and Attains miraculous powers.  
 The Seeker leans on nothing but the Lord's Name : it alone he Sings and with it alone he decks himself. [2] P. 493  
 Unwise and Unfortunate men, having Uncouth minds, are infuriated over the Lord's Name,  
 Like the crow who tastes not the essence of nectar, but falls ever for dirt. [3]  
 The True Guru is the pool of Nectar : Truth is his speech ; dipping in it, even a crow becomes a swan.  
 Nānak : Blessed, Blessed are those men of Destiny, who, through the Guru's Instruction, cleanse the  
 mind's Dirt with the Lord's Name. [4-2]

Gujri M. 4

Sublime are the Lord's Saints, Sublime is their speech.  
 For, when they speak, they speak for the good of all.  
 He who hears them with Love and Devotion, him the Lord Saves by His Grace. [1]  
 O Lord, lead me on to Thy Saints.  
 O my love, my life-breath, my True Guru, I am a great Sinner : through Thee alone am I Redeemed.  
 [1-Pause]  
 The God-men are Fortunate, for they lean only on the Lord's Name,  
 And, they suck-in the Lord's Essence : through the Guru's Word fulfilled is their dedicated Worship. [2]  
 They who saw not the Vision of the True Purusha, the Perfect Guru : they, the Unfortunate ones, were  
 destroyed by the Yama.  
 They are the 'curs', the 'swines', they the Vicious ones are cast into the womb again and again. [3]  
 O Compassionate Lord, be Thou Merciful to me, Thy meek Slave, and Save me in Thy Grace.  
 Nānak but takes Refuge in Thee : Emancipate him Thou in Thy Will. [4-3]

Gujri M. 4

Be Thou Merciful to me, O Lord, and Attune me ever to Thy Name,  
 For, in Contemplating Thee, I attain All Peace, all Merit, all Treasures (of Virtue) and am rid of all  
 Hungers and Pain. [1]  
 O my Mind, only the Lord's Name is thy constant companion.  
 Instructed in the Guru's Word, I Praise the Lord ever, who is my end-companion and Redeems me in  
 His Court. [1-Pause]  
 Thou art the Beneficent Lord, the Inner-knower ; in Thy Grace, Thou hast Kindled Thy Desire in me.  
 And now body and mind I crave for Thee ; and in the Guru's Refuge is my Desire satiated. [2]  
 I have received a man's birth by great good Destiny, but accursed it is without the Lord's Name and  
 goes waste.  
 Without the (Lord's) Name all tastes are bitter and painful ; insipid they taste to our tongue like spittle.  
 [3]  
 They who seek the Lord's Refuge, them the Lord Honours in His Court.  
 Nānak : Blesses them Lord the God on High, and Takes them He to His Bosom. [4-4]

Gujri M. 4

O friends, O men of God, Bless me that my Lord kindles the Life Divine in me.  
 I am ever a Slave of the Seekers of God, who Contemplate ever the Lord, the Purusha, the Master of  
 the universe. [1]  
 I feel the pangs of my Lord's Love, for I sat awhile at His Seeker's Feet.  
 O my life-mates, dedicated to my God, lead me on that I Unite with my Lord. [1-Pause] P. 495  
 When the Lord Wills, He leads us on to His Devotees, who love the Word of the Perfect and the True  
 Guru.  
 Fortunate are the beloved seekers of the Guru, who've Attained Nirvāna through the Lord of Emanci-  
 pation. [2]

The Society of the Guru-Saint is pleasing to the Lord, for the Guru's Mind pleasing is the Lord's Name.  
And, he who finds not the Society of the True Guru, he, the Unfortunate Sinner, is wasted away by the Yama. [3]  
When the Lord Himself is in Mercy, He Unites us with His Saint.  
Nānak utters but the (Guru's) Meritorious Word, for in the Guru's Word is Enshrined the Lord's Name. [4-5]

Gujri M. 4

He who has attained to the True Guru, the Lord, the Perfect Purusha, him I beseech to instruct me that I love my God :  
That my body and Mind are comforted and all is green for me ; and, by good fortune, I Dwell on the Lord's Name. [1]  
O brother, take me to some one who may Enshrine in me the Lord's Name.  
I offer my Soul, Mind and body to the one who recites unto me the Gospel of my God. [1-Pause]  
Through the Guru's Word, I find the Path of Patience and Righteousness and I am Attuned ever to the Lord's Name.  
Nectar-sweet is the Guru's Word, and he who utters it tastes the Nectar-taste. [2]  
The Lord's Name is Immaculate, through it one gathers not Dirt,  
And, when one Contemplates it, he is Attuned to the Lord.  
They who have Received not the Name, they, the Unfortunate ones, are wasted away by Death. [3]  
The Lord is the Life of all life, the Beneficent Source of Bliss.  
Contemplate Him then ye all, and be ye eternally in Joy.  
Thou art the Beneficent Lord of all, all creatures are Thine, O God,  
And Thou in Thy Mercy Unitest Nānak with Thyself through the Guru's Word. [4-6]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri M. 4

Our mother, and sons are all the creation of the Lord :  
He the Lord Himself has bound us with their bonds. [1]  
O brother, I have given up all my pride<sup>1</sup>,  
For my body and Mind wholly belong to my God. [1-Pause]  
The Lord Himself puts Devotion in the Minds of the Devotees,  
And they, therefore, remain Detached even while Attached. [2]  
When one's inmost Self is Attuned to the Lord,  
Then whatever one does is Pleasing to one's God. [3]  
To whichever work has our Lord Yoked us,  
That work alone we do : for He Makes us do nought else. [4]  
They whose Devotion is approved by the Lord,  
They, Nānak, are Attuned to the Name of the All-pervading God. [5-7-2-7-7-16]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri M. 5, Chaupadās

Why, O mind, thou thinkest of a life of effort<sup>2</sup>,  
When God Himself is engaged in thy care ?  
Even the life created in the stone, its feed the Lord Provideth. [1]

1. Lit. power.

2. At various other places, human effort is lauded and encouraged by the Gurus. This line therefore can only be interpreted as denouncing the kind of effort which is conscious of itself only, is self-centred and is neither dedicated to a higher cause nor depends upon God's Grace for its results. The effort of former kind leads to worry, care, sense of competition and even violence and frustration, while the effort made in God's name & the fruits dedicated to His causes result in man's fulfilment even if he personally is the loser. Man's needs in fact are satisfied easily and soon : it is his craving for more (often at the expense of others) and what he may never need, is indeed the cause of his misery and care which is denounced here.

O Master of Māyā, he who joined the Society of the Saints  
Swam across (the Sea of Existence).  
Through Thy Grace he received the Supreme Bliss ;  
And the Dry Wood blossomed forth. [1-Pause]  
Neither mother, nor father, nor friends, nor sons, nor wife are our mainstay.  
It is God who gives Sustenance to all ; why, O life, then care corrodes thy mind ? [2]  
Thousands of miles the swallows travel, leaving their offspring behind ;  
Hast thou ever thought of this.  
Who feeds them, takes them to their feed ? [3]  
( 'Tis their Mother) who keeps them ever in the Mind  
The (nine) treasures, the eighteen miracles, the Lord  
Keeps in the Palms of His Hands.  
Nānak, O Lord, is a Sacrifice to Thee, ever and for evermore,  
Whose Extent and Expanse he knows not. [4-1]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri M. 5, Chaupadās

The men of the world are engaged in the six-fold<sup>1</sup> way of works :  
But from within they are cleansed not of the scum of Ego, and, without the Guru, lose the Game  
(of life). [1]  
O my Master, Save me in Thy Mercy.  
Among millions, rare is the God's Devotee, all others but trade in God. [1-Pause]  
I have read through Shāstras, Smritis and the Vedas : all cry out but this :  
That, without the Guru, one is Emancipated not. [2]  
They who have wandered through the whole world and bathed at all the pilgrim-stations,  
And reflect day and night in a myriad ways, are enveloped still by Darkness without the True Guru. [3]  
I wandered through the world, but now I seek the Refuge of the Lord's Gate.  
And lo, He has obliterated my Evil nature<sup>2</sup>, and Illumining my intellect, has Saved me through the  
Guru. [4-1-2]

Gujri M. 5

The Lord's Name<sup>3</sup> is my worship, the Lord's Name is my austere living, the Lord's Name is my food.  
So my Mind forgets not even for a moment the Lord whose Word I receive from the Society of the  
Saints. [1]  
O mother, thy son is back home, earning a great Treasure (of the Lord's Name).  
And, he now Cherishes it, waking as in sleep ; walking as at rest. [1-Pause]  
In the Lord's Name do I bathe ; it alone is my Wisdom and the object of Contemplation.  
The Lord's Name is the Raft and the Boat, and the Boatman too who Ferries me Across<sup>4</sup>. [2]  
Through the Lord's Name have I forsaken my Care, and abandoned my Doubt<sup>5</sup>.  
Through the Lord's Name, I receive the Nine Treasures (of God) and the Lord's Essence comes into  
my hands. [3] P. 496  
Expend (the God's Treasure) as well as I may, it is exhausted not, and keeps my company here and  
Hereafter.  
Says Nānak, "The Guru has Blest me with this Treasure, and my Mind is Imbued with the  
Lord". [4-2-3]

Gujri 'M. 5

Contemplating<sup>6</sup> whom we are rid of all our Sins, and even our ancestors are Redeemed,  
Contemplate that Infinite Lord forever. [1]

1. धट करमा : (खट करमा) reading, writing, performing and conducting Yagna, giving and taking of alms.

2. दुर्मति : (दुर्मति) evil nature.

3. Lit. wealth.

4. पराना (पर करन दाहा) : boatman.

5. Lit. deceit.

6. This hymn is said to have been uttered by Guru Arjun enshrining in it the blessing he received from his mother on the eve of his departure to Lahore to attend the wedding of the son of one of his relations, Sahāri Mal.

O son, thy mother blesses thee.  
 That thou may forget not thy Lord even for a moment, and Contemplate Him ever. [1-Pause]  
 May the True Guru be Merciful to thee and thy love be for the Saints :  
 May thou be Robed by God with Honour and thy food be the constant Praise of the Lord ! [2]  
 May thou drink the Lord's Nectar and live eternally : Contemplating Him be thou ever in immense  
 Bliss !  
 May thou ever be in Joy, thy Desires be fulfilled and be thou never worn by Care ! [3]  
 Be thou the black-bee, hugging the Lotus-Foot of the Lord.  
 Nānak : be thou pleased with the Lord as is *Chātrik* in bloom on receiving the *Swānti* drop. [4-3-4]

Gujri M. 5

One resolves to go west, and the Lord takes him east.  
 For, He can Disestablish what is Established, and Resolve<sup>1</sup> all matters as He Wills. [1]  
 With Him no contrivance, no cleverness works,  
 And whatever He judges to be right, that alone happens. [1-Pause]  
 To conquer countries and to gather riches : gripped by such desires one breathes one's last,  
 And then one abandons one's armies and royal assistants, and is driven to the Abode of Death. [2]  
 Of one-track mind<sup>2</sup>, he forces his will, and emphasises he ever his Ego.  
 And that what is reprehensible, he reprehends once and then accepts it again. [3]  
 When God is in Mercy upon him, spontaneously the fetters of Death are cut off his feet.  
 Says Nānak : "When one meets with the True Guru, Approved are both one's household and  
 renunciation". [4-4-5]

Gujri M. 5

They who Contemplate the Lord's Name, the Treasure (of Virtue), their Bonds are loosed,  
 And then they are rid of the vices of Lust and Wrath and Selfhood and *Māyā*. [1]  
 When one Sings the Lord's Praise in the Society of the Holy,  
 One's Mind becomes Pure, by the Guru's Grace, and one is eternally in Bliss. [1-Pause]  
 Then such is one's Devotion that one loves all that comes from the Lord,  
 And friend and foe become alike unto him : yea, this is what heralds the way of true Yoga. [2]  
 Then one Sees the Perfect Lord all over, and sees not another.  
 And, one Sees Him in the inmost recesses of all hearts, revelling in utter Joy. [3]  
 When the Lord of the earth becomes Merciful, one enters the Abode of Fearlessness.  
 And, in an instant, one's Sorrow and Strife are over, and one Merges in Equipoise. [4-5-6]

Gujri M. 5

To whomsoever I go to pray for sympathy, I find him crying out his own pain :  
 But, he, who Contemplates the Transcendent Lord, he Swims across the Sea of Fear. [1] P. 497  
 No one without the Guru-God is there to dispel our Sorrow<sup>3</sup>.  
 And, whosoever forsakes his God and serves another, loses Honour and Glory. [1-Pause]  
 The kindreds bound to us by *Māyā* are of no avail,  
 But the Lord's Servant, though low-born, is Highest of the high, and he Fulfils all who seek his  
 Refuge. [2]  
 Myriads of sensual joys are as poison : for they quench not our Thirst.  
 But one is Illumined utterly, Contemplating the Lord's Name, and the Incomprehensible One then is  
 comprehended. [3]  
 Wandering out and about, I have come to Thy Door, O Thou, my Lord, my King, the Destroyer  
 of Fear.  
 I seek the Dust of Thy Saints' Feet ; for Thou alone bringest comfort to my Soul. [4-6-7]

1. ਮਤਾਂਤ : ਮਤਾ (ਸਤਾ), resolve.
2. ਅਨੰਨਿ : (Sans. अन्नन्), undivided, undistracted (mind, etc.).
3. ਬਿਧਾ : (Sans. व्यथा), pain, agony.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri M. 5, Panchpadā

Firstly, man is cast into the womb ; and from there released, he comes to the earth.  
But the splendid palaces, the Art galleries, and the beauteous gardens (he gathers here) go not along with him. [1]  
All Avarice is vain :  
For, the Guru-given Name of the Lord alone is of avail to the Soul. [1-Pause]  
One is involved with one's beloved friends, kindreds, sons and brothers and revels in joy with one's wife,  
But when comes one's end, in their presence, Death takes one into its grip. [2]  
Through endless exploitation, one gathers one's hoards of silver and gold and coins :  
But the load-carrier gets only the bare sustenance : the rest but becomes the property of the others. [3]  
Man builds up a great stable of fine horses and elephants and chariots, and keeping them with care says 'they're mine'.  
But when he is destined for the Long March, they go not even a step with him. [4]  
The Lord's Name is the only True Treasure, the Name alone leads to Peace : yea, the Lord's Name is the king, the kindred, the family and the friend.  
Nānak has been Blest by the Guru with the Treasure of the Name, and, lo, it neither dies nor goes. [5-1-7-8]

Gujri M. 5, Tipadā

My Sorrow is past and Bliss has entered my Home ; the Fire of Craving is quenched.  
The Treasure of the Lord's Name has been Embedded in me, which neither dies nor goes. [1]  
He who Contemplates the Lord, his Bonds of Māyā are loosed,  
And through the Compassionate Lord of Mercy, he is redeemed in the Society of the Holy. [1-Pause]  
The Devotee, Imbued with the Lord's Essence, Sings His Praise :  
And, rising above pain and pleasure, he Knows his Creator-Lord. [2] P. 498  
He, to whom he belongs, then Saves him, and all ways are opened unto him.  
Says Nānak : "The Lord is Merciful and Compassionate, O, who can evaluate His Glory?" [3-1-9]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri M. 5. Dupadās

The Lord Redeems the Sinners and making them Pure Owns them He, and, then, all pay obeisance to them.  
Now, no one minds their caste, and all seek the Dust of their Feet. [1]  
O Master, such is Thy Great Name !  
Thou art the Lord of all creation : and Givest singular Support to Thy Servant. [1-Pause]  
Through the Society of the Holy, Nānak's Mind has Awakened, and Thy Song of Praise is now his only Mainstay.  
For, Thy Service has Redeemed Nāmdeva, Trilochana, Kabir and Ravidāsa, the shoe-maker, (and so will I be Redeemed). [2-2-10]

Gujri M. 5

Who is there that Knows his Lord ? Who is there that Knows His Way<sup>1</sup> ?  
(For,) neither Shiva, nor Brahma, nor men of silence have found His State of Being. [1]  
The Lord's Gospel is Profound and Unfathomable :  
For, to hear is one thing and to Know another ; yea, it is beyond the capacity of words. [1-Pause]  
He Himself is the Devotee ; He Himself the Object of Worship ; He is Inebriated with Himself.  
For, Nānak's Master Pervades all : and is seen here, there and everywhere. [2-3-11]

Gujri M. 5.

The Lord's Saint knows no contrivance : nor resolves he himself, nor deliberates he on his own,  
For whenever he has the occasion, he Contemplates his Lord. [1]

<sup>1</sup>. ਭਤਾ (ਭਾਤਾ) = (ਭਤ) : way.

This is the innate nature of the Lord that He Loves His Devotee,  
And Sustains him He and fondles him like His child. [1-Pause]  
This then is the Devotee's only Contemplation, austere living and the way of works and righteousness,  
that he Sings the Lord's Praise.  
So, Nānak has sought the Lord's Refuge, and is Blest with the Boon of Fearlessness. [2-4-12]

Gujri M. 5

Contemplate thy Lord and tarry not for a moment,  
And, in utter faith, Serve thou the Saints, giving up Ego and Self-assertion. [1]  
Yea, Beauteous is thy Lord, He alone is thy pride, thy life-breath.  
He Abides ever within thy heart, Witnessing His Miracle, my Mind is bewitched. [1-Pause]  
Contemplating whom thy mind is in Bliss, and the scum of thy mind is cleansed,  
Blessed is thy Union with Him : and, indescribable is its Glory. [2-5-13]

Gujri M. 5

The Yogis, the adepts and the experts on Shāstras, all are lured (by Māyā).  
The three gods and thirty three crores of angels, are all astounded (by her power). [1]  
The powerful Māyā overpowers all,  
And, there is no other remedy against it save for the Guru's Grace. [1-Pause]  
She has conquered all places and has overwhelmed all homes.  
Says Nānak : "She has left alone only the Saint, and clings to his Feet like a bond-slave".  
[2-6-14]

P. 499

Gujri M. 5

I Contemplate my Lord and pray to Him with joined palms.  
So, He Protects me Giving me His Support and obliterating all the traces of Sin (within me). [1]  
The Beneficent Master is in Mercy upon me,  
And, there is Bliss for me all around, and I, the child of the Lord, am Saved. [1-Pause]  
When the Groom is met, the Bride sings the Song of Joy, and shouts Victory to the Lord.  
Says Nānak : 'I am a Sacrifice to the Guru who has Emancipated all'. [2-7-15]

Gujri M. 5

Mother, father, brothers, sons and kindreds : their support to us is but of little avail.  
I've witnessed a myriad pleasures of Māyā, but nothing goes along with us. [1]  
O Master, without Thee, there is<sup>1</sup> no one to take care of me.  
I am Supportless and Meritless ; it is on Thee alone that I lean<sup>2</sup>. [1-Pause]  
I am a Sacrifice to Thy Feet, for here and Hereafter all is in Thy Power.  
In the Society of the Saints, Nānak is Blest with Thy Vision ; and for this he's grateful<sup>3</sup> to no one else  
(but Thee). [2-8-16]

Gujri M. 5.

(The Guru) rids us of the involvements of the world<sup>4</sup> and Doubt and Attachment, and we are Imbued  
with the Lord's Love.  
And instructs he our mind that we Sing spontaneously the Praises of the Lord. [1]  
O friend, such is the friendliness of the Saint,  
That one's Bonds of Māyā are loosed and one forsakes never one's God. [1-Pause]  
Doing all kinds of deeds in a myriad ways, in the end the Truth became manifest to me,  
That meeting with the Saint if one Sings the Lord's Praise, one Crosses the Sea of Fear. [2-9-17]

Gujri M. 5

The Lord Establishes and Disestablishes in a moment ; no one can evaluate His Merit.  
He Makes a beggar of a king, and Illumines the mind of a low-born. [1]  
Let us Contemplate then our Lord.  
Why care (for the life of the world) where one lives but for a brief moment ? [1-Pause]

1. ਆਹਿ=ਆਹੇ=ਹੈ (है) : is.
2. ਧੋਰਾ : (धोरा) (Bangru dialect), support.
3. ਨਿਹੋਰਾ (निहोरा) sense of gratitude ; favour, obligation.
4. ਆਲ ਜਾਲ : the bonds (जाल) of household (आल from Sans. आलय, house).

Thine is the Support, O Thou Perfect Guru, I seek Thy Refuge.  
Says Nānak : "We, Thy children, are Careless and Ignorant : Protect us Thou with Thy Hands."  
[2-10-18]

Gujri M. 5

Thou art the Beneficent Lord of all ; enter Thou into my Mind.  
For, whosoever Enshrines Thy Lotus-Feet in his heart, is rid of Doubt and Darkness. [1]  
O Master, whosoever I Contemplate Thee, there I find Thee,  
And when Thou, the Sustainer of all, art in Mercy, I Praise Thee, my Lord. [1-Pause]  
I Cherish then Thy Name ever : and love no one but Thee.  
Nānak leans only on Thee, the Creator-Lord ; yea, he leans not on another. [2-11-19] P. 500

Gujri M. 5

Be Merciful, O Lord, and Bless me with Thy Vision, that I Sing Thy Praise ever,  
And wipe the Dust of Thy Slaves' Feet with my hair ; this, indeed, is my life's object. [1]  
O Master, there is not another without Thee,  
So, I Cherish Thee in the Mind, and utter Thee with the tongue, and ever look Thywards. [1-Pause]  
I pray to Thee, O Compassionate *Purusha*, the Master of all, with joined palms :  
Nānak, Thy Servant, Contemplates Thy Name, and is thus Redeemed in the twinkling of the eye.  
[2-12-20]

Gujri M. 5

(Māyā) has overwhelmed the spheres of Indra, Shiva and Brahmā,  
But it casts not its (evil) eye on the Society of the Saints, and washes ever their Feet. [1]  
Now I seek the Refuge of the Lord,  
For, my True Guru has shown that this inner Fire (of Māyā) consumes all. [1-Pause]  
She clings to the neck of the adepts, the seekers, the angels<sup>1</sup> and men,  
But, Nānak has the Support of the Creator-Lord, for whom slave myriads like her. [2-13-21]

Gujri M. 5

He (who contemplates the Lord's Name) sheds his ill-fame, and the whole world praises him : and he  
finds a place in the Lord's Court.  
And the fear of the *Yama* is dispelled in an instant from his Mind, and in Bliss he proceeds to his  
(Yonder) Home. [1]  
He who ever Fulfils thy efforts, O man,  
Contemplate thou Him eight watches of the day and night and Cherish Him ever in the body and Mind.  
[1-Pause]  
I, the Poor one, seek Thy Refuge, O Thou Destroyer of Sorrow, for I receive what Thou Givest.  
Says Nānak, "I'm Imbued with the Love of Thy Lotus-Feet ; Save Thou my Honour, O Lord."  
[2-14-22]

Gujri M. 5

(The Lord is the) Fulfiller of the world<sup>2</sup>, Beneficent is He to all ; Inexhaustible is the Treasure of  
His Worship.  
His Service never goes waste ; and, in an instant, Emancipates us He. [1]  
O my Mind, Cherish thou the Lotus-Feet of the Lord.  
Yea, seek thou Him whom worships all life. [1-Pause]  
Nānak seeks Thy Refuge, O Creator-Lord, for Thou art his life-breath.  
And, whomsoever Thou Supportest, what (harm) can the world do to him ? [2-15-23]

1. ऋषु : (Sans. यक्ष), name of a class of demi-gods who are described as attendants of Kubera, the god of riches, and employed in guarding his gardens and treasury ; विह्वर : (Sans. किन्नर), a mythical being with a human figure and the head of a horse.

2. विमृजत : (Sans. विश्वंभर), All-sustaining



Gujri M. 5

The Lord has Protected the Honour of me, His Servant.  
The Guru has Blest me with the Cure-all of the Lord's Name, and all my Ailments are past. [1-Pause]  
My Transcendent God has Protected Hari Govind<sup>1</sup> in His Mercy,  
And his disease is overcome, and we are all in joy, and Dwell ever on the Lord's Praise. [1]  
Such is the Glory of our Perfect Guru that He has taken us to His Bosom.  
Says Nānak : "Eternal is the foundation that the Guru has laid for my House and it becomes firmer  
with the passage of each day." [2-16-14] P. 501

Gujri M. 5

You've Cherished not your Lord in the Mind,  
And so your life passes in Strife, for, you Sing not the Praise of the Lord. [1-Pause]  
You gather your little coins through Deceit, and, in a myriad ways, you strive now for this, now  
that.  
And forsaking your Lord, you come to immense Pain and you are eaten up by Māyā, the great  
Enticer.<sup>2</sup> [1]  
O Lord, be Thou Merciful to me; and take not my deeds into account.  
O Thou Compassionate, All-merciful Govind, Ocean of Peace, Nānak seeks Thy Refuge. [2-17-25]

Gujri M. 5

My tongue utters ever the Name of the Lord,  
And forsaking all else, Contemplate I no one but God. [1-Pause]  
The Lord's Name is the only Support of the Devotees; yea, it is their only Mainstay both here and  
Hereafter.  
Taking pity upon me, my Guru has Blest me with Wisdom and an Awakened conscience. [1]  
I have sought the Refuge of my Creator-Lord, the Cause of causes, the Master of Lakshmi.  
Emancipation and the Way are in the Dust under the Saint's Feet.<sup>3</sup>  
This, Nānak, is the Treasure the Lord has Revealed unto me. [2-18-26]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

Gujri M. 5, Chaupadās

Give up all thy cleverness and seek the Refuge of the Saint.  
And Sing the Praises of thy Transcendent Lord. [1]  
O my mind, Cherish the Lotus-Feet (of the Saint),  
That you attain Peace and Emancipation, and all your woes depart. [1-Pause]  
Without God, there is no one that one may call one's mother, father, son, brother or friend.  
For, He is the only Companion of our Soul both here and Hereafter; He who Pervades all. [2]  
Myriads of contrivances and efforts are of no avail to thee :  
For, Purifying only is the Sanctuary of the Saints, and one is Emancipated only by the Lord's  
Name. [3]  
The Lord is Unfathomable, Compassionate, Highest of the high, the only Refuge of the Saints,  
(But), he alone Receives Him, Nānak, in whose Lot it is Writ by God. [4-1-27]

Gujri M. 5

Meditate ever on thy Guru; yea, utter the Praise of the Lord.  
Contemplate ever thou thy Lord that thy mind becomes care-free. [1]  
O my mind, Dwell thou on the Lord's Name,  
That thou art Blest with Peace, Poise and Bliss, and Immaculate is thy station. [1-Pause]  
In the Society of the Holy redeem this mind, and Contemplate Him night and day,  
That thy Lust, Wrath and Ego are stilled, and all thy Ailments are dispelled. [2]

1. This hymn is said to have been uttered by Guru Arjun after the recovery of his son from an attack of small pox.

2. i.e. Māyā.

3. i.e. if one surrenders one's mind in all humility to the Guru—Saint, one knows the way of Emancipation and is emancipated by practising that way.

Seek thou the Refuge of thy Eternal, Spotless<sup>1</sup> and Mysterious Lord,  
And Cherish thou His Lotus-Feet in the Mind, and Attune thyself to the One alone. [3]  
Lo, the Transcendent Lord is Merciful and has Himself Forgiven me (for my Sins),  
And has Blest me with His Name, the Treasure of Peace, and so I Dwell on my Lord. [4-2-28]

P. 502

## Gujri M. 5

I Dwell on my Lord, by the Guru's Grace, and my Doubt is stilled :  
Yea, my Woes and Ignorance and Fear and Sins have all been dispelled. [1]  
The Lord's Name is my only Love,  
And, Meeting with the Saints, I Contemplate the Word of the Lord : for, this is the Purest Way.  
[1-Pause]  
All 'meditation' and 'austerity' and like deeds<sup>2</sup> are contained in Contemplating the (Lord's) Name.  
For lo, by His Grace, the Lord Saves us and we are Fulfilled. [2]  
Forget not thou Him even for a moment, for thy Lord is All-powerful.  
What can the tongue utter when His Merits are indescribable and beyond count ? [3]  
The Lord is Compassionate and Merciful : He destroys the Woes of the Afflicted :  
Contemplating His Name, Eternal becomes one's Station : so Nānak clings to the Refuge of the Lord.  
[4--3-39]

## Gujri M. 5

Selfhood and immense love of Māyā are deep Maladies.  
Of them the Cure is the All-powerful Lord's Name which the Guru has Blest me with. [1]  
Let me seek, then, body and soul, the Dust of His Saint's Feet,  
That my Sins, accumulated birth after birth, are obliterated : and the Lord Fulfills my Desire. [1-Pause]  
In the beginning, the middle and the end we are dogged by wild Desire.  
So, let us Dwell on the Guru's Wisdom, and Praise our Lord, that the noose of Death is  
loosed. [2]  
Cheated by lust, Wrath, Avarice and Attachment, we are made to go the Round,  
But, through the Lord's Loving Adoration, yea, by Contemplation of our God, cease our 'comings and  
goings'. [3]  
Thy friends, sons, wives and well-wishers<sup>3</sup>, are all being burnt by the three fires<sup>4</sup>,  
Contemplate then thy Lord that thy Woes are past, and thou meetest with the Lord's Saints. [4]  
Men wander about in Ignorance in a myriad ways crying, 'O, we are saved not by any means'.  
The Lord's Feet are their only Refuge : so Nānak seeks the Sanctuary of the Lord. [5-4-30]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

## Gujri M. 5. Dupadās

Contemplate thy Lord, whose very Sight is Fulfilling, yea, He the Cause of all causes.  
For, if thou utter His immense Merits, and hear them with thy ears, there is no Separation for thee. [1]  
O my Mind, Worship the Lotus-Feet of the Lord,  
And thy Strife and Woes are ended and the noose of the Yama is snapped. [1-Pause]  
Utter thou the Lord's Name; this is the only way to overwhelm thy Adversaries.  
O Lord, be Merciful to Nānak, that he Tastes the Nectar-taste of Thy Name. [2-1-31]

1. अट्टेद : (Sans. अचिच्छेद) unbroken, uninjured, faultless, without defect.

2. i.e. meditation on something other than God and austerities observed not as an act of dedication to Him but for suppressing the life-desires forcibly (and not spontaneously).

3. सुहृदय : (Sans. सुहृदय), good-hearted ; dear, affectionate, loving.

4. The three kinds of miseries which human beings have to suffer in this world, i.e., आध्यात्मिक (caused by the mind),  
आधिदैविक (caused by fate), and आधिभौतिक (caused by animals).

## Gujri M. 5

Thou, my Lord, art Powerful enough to give Refuge to all.  
 Thou art the Dispeller of Sorrow and the harbinger<sup>1</sup> of Peace.  
 When one Sings Thy Immaculate Praise, his Woes depart, and his Fear is stilled. [1]  
 O Supporter of the earth, without Thee, I have no other Refuge.  
 O Thou Transcendent Lord, be Merciful to me, that I Contemplate ever Thy Name. [1-Pause] P. 503  
 Through the Service of the Guru, one is drawn to the Lord's Feet, and by great good Destiny, one is  
 Attuned to the Lord.  
 Yea, in the Society of the Saints, one's Lotus flowers, and (one is rid of the) Vice of one's mind. [2]  
 He who Sings the Lord's Praise, night and day, and Contemplates the Compassionate One,  
 He Saves himself and also those who belong to him, and all his involvements are over. [3]  
 O Lord, the Sanctuary of Thy Feet is my only Support, Thou art woven into me, warp and woof.  
 So Nānak seeks Thy Refuge : Protect him Thou with Thy Hands. [4-32]

## Gujri, M. 1, Ashtapadis

In the lone refuge (of the body) abide the five Thieves<sup>2</sup>; though warned, they still go out to commit  
 Theft.  
 And he alone, who keeps his Soul safe from the three (Modes) and the ten (sense organs), is Saved. [1]  
 Cherish thou thy All-pervading<sup>3</sup> God, the Wearer of the garland of woods,  
 And, let Contemplation of thy Lord be thy rosary. [1-Pause]  
 The four Vedas cling to a God whose roots are in the air and whose branches hang down,  
 But he who knows the state of Equipoise alone is Attuned to the Transcendent Lord. [2]  
 The Elysian Tree of God is in the very Courtyard (of my heart) with Truth as its branches, and leaves  
 and fruit.  
 (Contemplate then) the All-pervading, Self-existent Lord, giving up all other involvements. [3]  
 Hear ye, listeners, Nānak prays : "Break ye the snare of Māyā.  
 And Contemplate the Lord in the Mind, wholly Attuned to Him, and then there is no coming back  
 into the womb of Time". [4]  
 He alone is the Guru, he the Disciple, he the Physician, who Knows (the Quintessence).  
 Him deeds involve not; and he is a Yogi even if abiding in the household. [5]  
 He sheds his Lust, Wrath, Ego, Avarice and Attachment and Māyā.  
 His Mind Dwells on the Essence of the Eternal Lord, and Him he find by the Guru's Grace. [6]  
 He is Blest with Wisdom and Contemplation, and all Demons before him turn white (with fear).  
 For, he Tastes the honey of the Lord's Lotus, and is ever Awake (to God). [7]  
 This Lotus of the Lord is fathoms deep, its leaves are the nether regions, and it pervades<sup>4</sup> all.  
 When I am instructed in His Wisdom by the Guru, I am cast not into the womb again, and forsaking  
 Poison, I Taste the Nectar of the Lord. [8-1]

## Gujri M. 1

Myriads of people ask Thy Blessings, yea, there is no count of them,  
 And whatever the nature of their hearts' Desire, that, O Powerful Lord, Thou Fulfillest. [1]  
 Meditation, Austerity, Self-control and Truth are my Mainstay :  
 O Lord, Bless me with Thy Name that I gather Gladness, for Thy Treasure of Worship is Inexhaustible.  
 [1-Pause]  
 They who are Attuned to Thee in a seedless trance<sup>5</sup>, Dwell on nothing but Thy Word.  
 For them, there is no earth nor water nor sky, and all that is, is the Lord alone. [2]  
 Then, there is no intoxication of Māyā, nor the shadow (of Ignorance), neither there is infinite light of  
 the sun; nor, of the moon.  
 The Eyes that saw the whole universe (without), now look within, and view the three worlds at a  
 single glance. [3] P. 504

1. Lit. king.

2. i.e. lust, wrath, greed, attachment and ego.

3. Lit. Vasudeva.

4. संभोगः (From Sans. युज्, to unite).

5. मुक्त समाधि : (मुक्त समाधि) the seedless trance of the Gurmukh in which no thoughts arise.

Thou, O Lord, Created the air, water and fire and Created Thou Brahmā, Vishnu and Shiva ;  
 And, seek Thee they all, for Thou, the Beneficent Lord, Blessest them as Thou Willest. [4]  
 O Lord and Master, myriads<sup>1</sup> of angels beg of Thee, and Thou Blessest them, for Thy Treasure is  
 inexhaustible.  
 (But), it is not in to the downed vessel that thy Nectar falleth, but into the one that's turned Thy-  
 wards. [5]  
 The Siddhas, in their trance, seek from Thee the gift of miraculous powers, and receiving it, they shout  
 Thy Victory :  
 (For), as is the desire in one's mind, such are the gifts Thou Blessest one with. [6]  
 He who, by good Fortune, Serves the Guru between whom and God there is no distinction,  
 And dwells, within, on the Word, him the *Yamā* eyes not to destroy. [7]  
 I seek not aught but the Love of the Immaculate Name : Nānak, the *Chatrik*, seeks but the drop of the  
 Lord's Nectar :  
 So Bless him Thou, O Lord, with Thy Praise. [8-2]

Gujri M. 1

Again and again, one is born and then he dies : for, without the Guru, one is Emancipated not.  
 But the God-men are Imbued with the Lord's Name, and, through the Name, attain Honour and  
 Deliverance. [1]  
 O brother, Attune thyself to the Lord's Name,  
 For such is the Glory of the Name that, attaining it, one seeks nothing but the Lord, by the Guru's  
 Grace. [1-Pause]  
 One wears the garbs of mendicants to fill one's belly,  
 But, without Worship of the Lord, there is no Peace ; O man, without the Guru, one loses not one's  
 Ego. [2]  
 Death stands ever over our heads ; age after age, it is our enemy.  
 But they to whom is Revealed the God's Truth through the Guru, are Saved, for they Attune them-  
 selves to the Word. [3]  
 In the Sanctuary of the Guru, the *Yama* eyes one not, and gives no Pain.  
 For here, one is Attuned to the Unmanifest<sup>2</sup>, Immaculate and Fear-free Lord. [4]  
 Enshrine then the Name in the Mind, Attune thyself to it, and lean on thy True Guru,  
 For the Lord Doth as He Willeth, and His Doings no one can erase. [5]  
 When my Destiny is Awake, I seek the Guru's Refuge, and, I seek no other,  
 And utter ever only the Name of the One Lord alone who has kept us company since the beginning of  
 Time. [6]  
 I am Thine alone, O Lord, Save me for Thy Name's sake,  
 And, in Thy Mercy, lead me on to the Guru, that, through the Word, I burn down my Ego. [7]  
 What else shall I seek, friends, when nothing here stays and one enters into the world only to pass away.  
 Bless Thou me, O Lord, with Thy Name, that I wear it in my heart and utter it with the tongue. [8-3]

Gujri M. 1

Neither we are high nor low, nor middling ; we are all but the creatures of the one Lord.  
 And, when we are Imbued with the Lord's Name, we are Detached (from *Māyā*), and all our Sorrows  
 Separation and Ailments are gone. [1]  
 O brother, when the Guru is in Grace, one Worships the Lord, P. 505  
 And when one Enshrines the Guru's Immaculate Word in the heart, Death overpowers one not and  
 there is no account left to be settled in the Yond. [1-Pause]  
 When one utters the Lord's Praise, being in His Presence, and accepts what spontaneously comes from  
 the Lord,  
 (One Knows then) that without the Lord's Name, life is vain.  
 Yea, every moment that passes without the Lord is vain. [2]  
 The False one finds no Refuge within or without ; and the slanderer finds no Peace,  
 But the Lord is angered not, and Blesses them all, each day, more and more. [3]  
 The Guru's Blessings no one can erase, for the Blessings are the Master's Own,  
 And, the black slanderers have (only) slander (to poison) their mouths, who love not the Blessings of the  
 Guru. [4]

1. त्रैतीक : (कोटि त्रैतीक) lit. thirty three crores.

2. अविज्ञात : (अविज्ञात) unmanifest.

But when man surrenders to the Lord, He Forgives him and Unites him with Himself, and takes not a moment to Bless him,  
 For, He is the source of Bliss, the Lord of lords ; but, through the Guru is He Attained. [5]  
 He is ever Beneficent and Pervades all as Mercy, and, through the Guru's Word do our wanderings cease.  
 And, as every metal becomes gold when rubbed with the Philosopher's Stone : so also through the Glory of the Saints. [6]  
 Pure are the Lord's Waters, in which the Mind bathes, and the Guru it is that scrubs us Clean.  
 And we are born not again if we keep to the Holy Society ; and our Light Merges in the All-light. [7]  
 Thou, O Lord, art the Supreme Person, the Infinite Tree on which is perched the bird of my soul.  
 Bless Thou Nanak with Thy Immaculate Name that the Praises Thy Word ever. [8-4]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

**Gujri M. 1**

They who Adore the Lord and thirst for His True Love,  
 They cry out in Prayer to Him and, being in Love, are at Peace in the Mind. [1]  
 O Mind, seek thou the Lord's Refuge and Contemplate His Name,  
 For this is the Boat that takes thee across the Sea of Material Existence ; utter thou then the Lord's Name ; yea, do this Deed alone. [1-Pause]  
 If one recites the Lord's Praise through the Guru's Word, even Death well-wishes one,  
 Yea, if the Lord's Name Abides in one's mind, one knows the Quintessence of Wisdom and receives the Treasure of Gladness. [2]  
 The unstable mind wanders after riches<sup>1</sup>, yea, the whole world is lured away by its desire.  
 But the Lord's Devotees know that the Lord's Name alone is Eternal ; and so, through the Guru's Instruction, they are Imbued with the Word. [3]  
 The world wanders through transmigration, and its Doubt is stilled not,  
 But the world's maladies sway not the Lord's Abode,  
 So, to Meditate upon the (Lord's) Name is the only True Wisdom. [4]  
 This world is lured by Lust and Attachment, and is gripped by the Pain of birth and death.  
 So seek thou the Refuge of the True Guru ; and Enshrine the Lord's Name in thy heart. [5]  
 If thy Mind is Attuned to the Guru's eternal Wisdom, thy Mind accepts it and Reflects on it in Equipoise.  
 Yea, that Mind alone is Pure within which is Truth, and which treasures the Jewel of (the Lord's) Wisdom. [6]  
 Swim across the Sea of Fear, O Mind, through the Lord's Loving Adorations steeped in His fear, and Attuned to the Lord's Feet.  
 And Enshrine in thy heart, the Lord's Name, the Purifier of the Sinners, and pray :  
 "O Lord, I surrender myself to Thee". [7] P. 506  
 Stem the tide of thy Advarice, treasuring the Lord's Name in thy mind ;  
 And pray : "O Immaculate Lord, I seek Thy Refuge ; stay Thou the wanderings of my mind". [8-1-5]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

**Gujri M. 3**

Let me dance : let my mind dance,  
 And, so by the Guru's Grace, lose my self.  
 He who holds his mind, is Emancipated : he gathers what he wishes for. [1]  
 O my mind, dance thyself before the Guru.  
 For, if one dances in the Guru's Will, one gathers Peace, and when comes one's end, one fears not Death. [Pause]  
 When the Lord Himself makes us dance, that indeed is the Lord's Worship ; He Himself inscribes His Love in our minds.  
 Then He Himself Sings (through us) : He Himself makes us hear, and this Blind mind He leads on to the Path. [2]

1. **हिउ** : (Sans. **वित्तम्** ), wealth, possessions, property, substance.

Let the mind dance thus forever and so overcome Māyā, and enter the state of Enlightenment<sup>1</sup>, where there is no Sleep.

But the world dances, bound down by Māyā, and sings of what is False : how can the self-willed Worship their Lord ? [3]

Dance the angelic beings, the renouncers (of the world) and those dedicated to the way of works, the seers and those who dwell on higher Wisdom.

The ascetics and the seekers dance in their trance ; and they who reflect on the wisdom of their masters. [4]

The universe too dances with its parts, and, dance the three Modes ; for, they all seek to find Thee out.

Yea, the whole life dances, as dance the four sources of creation. [5]

O God, Dance but they alone (truly) whom Thou Lovest. who are turned towards Thee, Attuned to the Guru's Word.

They alone are Thy Devotees, they alone the Knowers of Thy Quintessence, whom Thou Blessest to submit to Thy Will. [6]

This is the Lord's Worship that one is Attuned to the True One ; but without Thy Service, of no avail is Worship.

When one dies to one's self and reflects on the Word, one attains Truth. [7]

Many, O many, dance for Māyā's sake, but rare is the one who Reflects on the Quintessence.

But, he alone Attains this State by the Guru's Grace, on whom is Thy Mercy, O Lord. [8]

If one forsakes the Lord, even for a moment, that moment but passes in vain.

Let us Cherish our Lord, then, with every breath, that He, in His Will, Forgiveth us. [9]

They alone Dance whom Thou Lovest, the God-men who Reflect on the Word.

Nānak : they Attain the Peace of Poise, on whom is the Lord's Grace. [10-1]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

**Gujri M. 4**

I live not without the Lord, as the child lives not without the mother's milk.

That Unknownable, Unreachable Lord we Attain through the Guru :

O, Sacrifice am I to the True Guru. [1]

O Mind, Swim across (the Sea of Existence) through the Lord's Praise.

Yea, through the Guru does one Receive the Nectar of the Lord's Name on whom is the Lord's Grace. [Pause] P. 507

Thou, O Lord, art Served by Sanaka, Sanadana<sup>2</sup> and Nārada, the sage, and night and day they worship Thee, the Lord of the woods,

Who Saved the Honour of Prehlāda, when he sought Thy Refuge. [2]

Thou the Immaculate, Unknownable Lord alone Pervadest all : for Thine is the Light (in all hearts).

The whole world but begs and supplicates at Thy Door : for, Thou art the only Giver. [3]

Magnificent is the Word of Thy Devotees : through it, they Sing ever Thy Unutterable Praise.

Blessed is the life of them : they Save themselves along with their whole generation. [4]

The self-willed are lured away by Duality and Evil intent, and within them is the Darkness of Desire.

They love not the Gospel of the Saints and are drowned along with their 'kins'. [5]

The slanderer slanders others and thus washes off the Dirt of others : nay, he eats that Dirt, this worm of the world.

He slanders the Saints and so is neither here nor there. [6]

All this show, this play, is the Creator's : all Power is in the Hands of the Lord.

In the whole age, it is the Lord that threads through all hearts : when the Thread is pulled out, the Creation falls, and there remains the One, the Absolute alone. [7]

My tongue Recites and Relishes the Praise of the One Lord :

And, I seek no one but the Lord, for the Love of Lord's Essence is dear to me. [8-1]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

**Gujri M. 5**

Thou are the King of kings : of the lords of lands Thou art the Overlord :

Of the masters, Thou art the Supreme Master; of the tribes, Thine is the most Sublime. [1]

1. सिद्ध-वर्ति : (सिद्ध-वर्ति) the state (वर्ति) of awakening (सिद्ध) as opposed to the state of spiritual torpor (सर्जित).

2. Brahmā's sons.

O my Father, Thou art the Supreme, Unknowable Master.  
 How shall we Praise Thee ? For, Seeing Thee, one enters into the realm of Ecstasy. [1-Pause]  
 Of the peaceful, Thou art the most Peaceful ; of the givers, Thou art the most Munificent.  
 Of the glorious, thou art the most Glorious ; of the revellers, Thou Enjoyest the most. [2]  
 Amongst the warriors, Thou art the Bravest ; of the indulgent, Thy Indulgence is the best.  
 Amongst the householders, Thy Household is the most coveted ; of the Yogis, Thou art the most Pious. [3]  
 Thou art the Creator of creators ; of men of culture, the most Cultured.  
 Amongst the merchants, Thou art the most Truthful ; amongst the traders, the Trader of eternal Truths. [4]  
 Of the courts, Thine is the only True Court ; of the sanctuaries Thine is the most worthy of giving Refuge.  
 Of Thy Riches there is no measure, of Thy Coins there is no count. [5]  
 Amongst the honoured names, Thine is the most Honoured ; of the Wise, Thou art the most Wise.  
 Of all the ways, Thy Way is the Best ; of all ablutions, Thy Ablution is the most Holy. [6]  
 Of the ascetics, Thy Asceticism is the most Perfect ; of all the works, Thy Work is the most Fruitful.  
 Over all the wills, Thy Will reigns Supreme ; of all the commands, Thy Command is the most Powerful. [7]  
 I speak, O Lord, as Thou makest me speak ; else what power have I to speak ? P. 508  
 And, so, Nānak Sings Thy Praise in the Society of the Saints, for that is all-too-dear to Thee. [8-1]

Gujri M. 5

Thou, O God, art the Master, the Man-ion, the Friend of the poor, the Purifier of the sinners,  
 The Destroyer of Fear, the Compassionate, the Treasure of good, whose Service is ever Fruitful. [1]  
 Yea, Thou art the Supporter and the Master of the earth :  
 I seek the Refuge of Thy Feet : Ferry me across the Sea of Existence, O Lord of beauteous hair. [1-Pause]  
 Thou art the Dispeller of our Lust and Wrath, of Intoxication and Attachment, the Destroyer of Demons, the Honey of the mind's (bee).  
 O, Thou Creator of the earth, deliver me from the Pain of birth and death, and Save my Honour, O Lord of Supreme Bliss. [2]  
 A myriad waves of Māyā are stilled<sup>1</sup>, when the *Mantram* of the Guru-given Wisdom is Enshrined in our hearts.  
 O Beneficent Lord, destroy my Ego, dispel my cares, O Thou Infinite Person. [3]  
 Cherish thou, O Mind, thy Powerful Lord each moment, Attuned to Him in the trance of Equipose.  
 (For), He is thy Compassionate Lord, ever in Bliss ; seek thou then the Dust of His Saints' Feet. [4]  
 False is my attachment, O Lord ; fruitless is my pursuit of Desires, and Evil are my longings.  
 Save my Faith, O Lord, from these, and drive my Doubts out, and Redeem me, O my Formless God. [5]  
 From penniless beings and they who had no raiment to cover their nakedness, became they the most Rich, who treasured Thee, their Lord.  
 And the stark Ignorants became the Wisest men of Patience on whom fell Thy Eye of Mercy. [6]  
 O Mind, when one Contemplates the Lord of the Universe and has abiding Faith in Him in the heart, one is Emancipated in life.  
 And then one is compassionate to all life, for one Sees Him in all : this, indeed, is the Way of the Wise. [7]  
 When the Lord Makes us See His Vision, the ears hear the Lord's Praise, and the tongue utters the Lord's Name.  
 The Lord then Seems forever with us, Nānak, and He Purifies even the Sinners. [8-1-2]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vār of Rāg Gujri, M. 3

(To be sung to the tune of the Ballad of Sikandar and Ibrāhim<sup>2</sup>)

Shaloka M. 3

The world is being consumed by Ego : it knows not the Way of Life.  
 But, he who walks in the Guru's Will, is Blest with the Supreme State (of Bliss).  
 They who are Attuned to the Lord's Feet live eternally and forever.  
 Nānak : the Lord is Enshrined in the Mind by His Grace, and the God-men Merge in the state of Equipose. [1]

1. Lit : burnt.

2. A popular ballad of the 16th century.

**M. 3**

We are afflicted by Doubt, and so are involved in Strife,  
They who are put to Sleep by the sense of Duality, Awaken not, for they are attached to the Illusion.

P. 509

This is the conduct of the Ego-centric that he Cherishes not the Lord's Name, and Reflects not on the Word.

And so attaining not to the Lord's Name loses his life in vain ; and him, Nānak, the Yama lays waste.

**Pauri**

[2]

When the Absolute Lord manifested Himself, then there was not another.

He Consulted only with Himself and that alone happened what He Willed.

Then, there was neither the sky, nor the underworld, nor the three worlds.

Then, there was the One Absolute Lord alone ; and nothing was yet created.

And as He Willed, so it came about ; for without Him, there was not another. [1]

**Shaloka M. 3**

The Lord Abides forever, but one Sees His Presence only if one Practises the Word.

He Goes never : nor is He born, nor subject to Death.

Contemplate thou Him forever who Pervades all.

Why dwell upon another, O mind, who is born only to die ?

Vain is the life of those who Know not their only Master and are attached to the Other.

Nānak one knows not how severely are they Punished by the Creator-Lord. [1]

**M. 3**

Let us Contemplate the True Name ; yea, the True One, whose Will alone works.

Nānak : one is Approved only if one knows the Lord's Will, and then alone one gathers the Fruit of Truth.

And, he who nothing but prattles, Knowing not the Will, is Blind and False. [2]

**Pauri**

This indeed, is the basis of the Creation : that Separated, one comes into the world ; and United, one Merges in the Lord.

It is through the Lord's Will that the universe came into being : and through the Will, it will Merge in its Essence.

The Word of the True Guru Reveals that it is through God's Light that all hearts are Illumined.

Brahmā, Vishnu and Shiva are all engrossed in the three Modes.

And so was Māyā created (for all) ; (but), it is in the Fourth State that one finds the Bliss. [2]

**Shaloka M. 3**

That alone is Contemplation, that alone is Austerity, which is approved by the True Guru.

It is in the True Guru's Will that one Attains Glory :

And, if one loses one's self, one Merges in the Guru. [1]

**M. 3**

Rare is the one who receives Instruction from the Guru.

He alone attains to it, whom the Lord Himself Blesses with Glory. [2]

**Pauri**

Ignorance leads to the love of Māyā : hard it is to overcome it.

The (life's) Boat is full of the stones of Sin : how shall it be ferried Across ?

If one is Imbued ever with Devotion to the Lord, the Lord takes one Across.

Then one sheds one's Viciousness and Ego and one's Mind becomes Pure, through the Guru's Word.

Dwell thou, then, on the Lord's Name, for through the Lord is our Emancipation. [3]

**Shaloka**

Says Kabir: "The Door of Salvation is narrow, narrower than one-tenth of the sesame seed.

My mind's Ego is inflated like an elephant's : then how can it pass through it ?"

"If one meets with the True Guru, He in his Grace, Blesses one,

And, then the Door of Salvation opens wide, and one passes through it with ease." [1-3]

Says Nānak : "The Door of Salvation is narrow, but he who is meek<sup>1</sup>, passes through it.

But, if the mind is inflated with Ego, it can pass not through it ?"

P. 510

1. नन्हा = नन्हा, (नन्हा), small ; meek.



Meeting with the True Guru, departs one's Ego, and one is filled with the Light of God.  
This Soul is (then) forever Emarcipated, and it Merges in the Peace of Poise. [2]

**Pauri**

God Created the world and Kept it under His Sway,  
No count there can be of the Lord's (Merits) for so doing, one is deluded by the Other.  
Meeting with the True Guru, one dies to one's self, and Knowing (one's within) one Merges in Truth.  
Through the Word is the Ego eradicated : and one meets with the Lord.  
The Lord, Himself Knowing all, Does everything ; and Seeing what He Does, He is Pleased. [4]

**Shaloka M. 3**

He who is Attuned not to the True Guru and Cherishes not the Lord's Name in the Mind,  
O, cursed be his life, of what avail is his living ?  
Māyā is the false capital-stock : in an instant, its true nature is exposed.  
When one loses (one's life), the body is darkened and seems like a withered flower.  
They who are Attuned to the True Guru, within their Mind abides Peace.  
They dwell upon the Lord's Name with Love ; and, they are Attuned only to the Lord's Name.  
Nānak : the True Guru Blesses us with such Riches as are Embedded in our very Soul.  
And then we are wrapt in utter ecstasy of the Lord's Love and dyed in the Lord's Colour. [1]

**M. 3**

Māyā is a she-serpent, it clings to the whole world.  
And so, he who serves her, him she eats !  
Rare is a God-awakened charmer<sup>1</sup>, who tramples her under his feet.  
Nānak : he alone is Saved who is Attuned to the (Lord's) Truth. [2]

**Pauri**

The bard cries out at the Lord's Door and the Lord Hears him.  
And his inner Self is comforted and he Attains to the Perfect (Lord).  
That what is writ by God, that Deed one does.  
And, when the Lord is in Mercy, one Attains to the Lord's Mansion as one's only Home.  
That Lord of mine is Sublime : through the Guru is He Attained. [5]

**Shaloka M. 3**

The Lord of all is the only One : His Presence is seen all over.  
But, Nānak, if one obeys not the Lord's Will, then in one's very Home the Lord seems far.  
They alone submit to the (Lord's) Will, on whom is the Lord's Grace.  
Submitting to His Will, one Attains Bliss, and one becomes a True Bride in the Lord's Love. [1]

**M. 3**

The whole Night I passed in anguish, for the Lord's Love I received not.  
Nānak : the True Brides abide in Peace, for the Lord, their King, is their only Love. [2]

**Pauri**

I have roamed the whole world : there is only but One Beneficent Lord.  
One finds not Him through one's own efforts (for) the Lord Himself Blesses (us) with the Fruit of the deeds.  
Through the Guru's Word, the Lord is Enshrined in one's Mind, and spontaneously is the Lord Revealed.  
And, from within is the Fire of Craving extinguished, and one bathes in the Pool of Nectar.  
Glory be to the Lord of Glory : it is by the Guru's Grace that one utters thus. [6]

**Shaloka M. 3**

What kind is this love of the body and the Soul, which breaks as soon as it comes about.  
Why then feed the body on Falsehood, when it keeps not our company in the Yond ?  
The body is the blind dust : ask thou the Soul (that breathes life into it).  
(And it says :) "I am enticed by Māyā, and so I come and go.  
Yea, I knew not the Lord's Will that I could Merge in His Truth". [1]

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1. गारुडः (Sans. गारुडिकः), a charmer, dealer in antidotes.

**M. 3**

Eternal are the Riches of the Lord's Name ; all other riches but come and go.  
 These Riches no thief can steal, nor robber rob.  
 These riches are embedded in the Soul, and keep its company in the Yond.  
 One Attains these Riches through the Perfect Guru, (but) the Egotists attain them not.  
 Blessed are the Traders, O Nānak, who reap the Profit of the Lord's Name. [2]

**Pauri**

My Master is the Highest of the high—True, Deep and Unfathomable.  
 The whole world is under His Sway : and, all that seems is His Expanse.  
 Through the Guru's Grace, to Him one Attains ; eternal are the Riches He Blesses us with.  
 Through the Lord's Grace the Lord is Enshrined in one's Mind (if) one meets with the great Guru.  
 The men of Merit Praise their Lord : for He, the Lord, is Eternal and Perfect. [7]

**Shaloka M. 3**

Cursed is the life of those who forsake the God's Peace, and commit Sins in Ego and so come to grief.  
 The Ignorant Egocentrics are engrossed in the love of Māyā, and they Know not (the Real).  
 They attain not Bliss here or Hereafter, and they regret in the end.  
 Rare is the one who, by the Guru's Grace, Dwells on the Lord's Name and from within him departs his Ego.

Nānak : he in whose Lot it is so *Writ by God*, he alone repairs to the Guru's Feet. [1]

**M. 3**

The Egocentric is like an inverted lotus ; he has in him neither Devotion, nor the Lord's Name.  
 He works goaded by Māyā, and False is all his effort.  
 His mind is Imbued not (with the Lord's Name), and he utters what is Insipid and Vain.  
 He mixes not with the Righteous ones, for he loves Falsehood.  
 Nānak : the Lord Himself has Established what He has, and while the Egocentrics are Drowned in the Sea of Falsehood, the God-men are Saved, Dwelling on the Name. [2]

**Pauri**

Without Knowing (the Reality), one is ever on the Round, and comes and goes again and over again.  
 Without Serving the True Guru, one comes to Grief in the end.  
 If the Lord is in Mercy, one Attains to the Guru, and obliterates one's Ego,  
 And, one overcomes one's Thirst and Hunger, and Peace abides in one's Mind.  
 And one Praises ever the Lord, and Attunes one's Mind to God. [8]

**Shaloka M. 3**

He who Serves his True Guru, him worship all,  
 The surest means (to Deliverance) is that one Attains the Lord's Name.  
 Contemplating the Lord's Name, one is ever in Bliss, and Peace and Contentment abide in the Mind.  
 And one eats and wears the Nectar-Name, and so, Nānak, one is Blest with the Glory of the Name. [1]

**M. 3**

O man, hear thou the Guru's Instruction and Attain to thy Lord, the Treasure of Virtue. P. 512  
 And thy Beneficent Lord Comes into thy Mind and thou art rid of Ego and I-amness.  
 Nānak : when one is Blest with His Grace, one is ever Attuned to the Lord. [2]

**Pauri**

The one turned God-wards is Pure, and is the embodiment of Truth and Contentment.  
 And one's inner Guile and Viciousness departs, and one conquers one's mind, the natural way.  
 And one's Mind is Illumined and abides in Bliss, and one loses one's Ignorance.  
 One Sings ever the Lord's Praise : and through the Lord's Praise is he known.  
 The Lord is the only Beneficent God : yea, He is our only Friend. [9]

**Shaloka M. 3**

He who Knows the Brahman, is known as a Brahmin : yea, he who is ever Attuned to the Lord.  
 And, instructed by the True Guru, he practises Truth and Self-discipline and is rid of the Affliction of Ego.  
 He Sings the Lord's Praise, Gathers the Lord's Praise and Merges in God's Light.  
 Rare is the one who, in this age, is Wise-in-God, and who, eradicating his Ego, Merges in the Lord.  
 Nānak : Attaining to Him, he is ever in Bliss, yea, he who Dwells ever on the Lord's Name. [1]

**M. 3**

The Ignorant Egocentric has Guile in him, and he utters nothnig but Falsehood.  
But through Guile, the Lord is Pleased not, for He Sees and Hears all, with natural ease.  
The world is instructed in Duality, and is rendered Unconscious by the Poison of Māyā.  
Going this-wise, one suffers Pain ever, and comes and goes, birth after birth.  
His Doubt goes not and he is consumed by Filth.  
He on whom is the Lord's Grace, him He instructs in the Guru's Wisdom.  
And he Sings the Lord's Praise and Dwells on it, and, through the Lord's Name, is he Released in the end. [2]

**Pauri**

They who obey the Lord's Will, they are the Perfect ones in the world.  
They Serve ever their Master by Reflecting on the Perfect Word.  
They Serve their Lord, for they Love the True Word.  
They Attain to the Lord's Mansion, for they are rid of I-amness  
Nānak : they, the God-men, who Dwell upon and Enshrine the Lord's Name in the Mind, are United with the Lord. [10]

**Shaloka M. 3**

In the God-awakened Soul Rings the Music of Equipoise, and he is Attuned to the True Name.  
Yea, he is Imbued ever with the Lord's Love : and the Lord's Name is pleasing to him.  
He Sees only the Lord, utters the Lord's Praise, and is Attuned spontaneously to the Lord.  
He is Blest with the Lord's Wisdom, and his stark Ignorance is dispelled.  
(But), he (alone) on whom is the Perfect Lord's Grace, Dwells on the Lord's Name. [1]

**M. 3**

They who Serve not the True Guru and love not the Word,  
And Contemplate not the Lord's Name in the state of Equipoise: O, why did they come into the world ?  
Again and again they are cast into the womb, and are consumed by the Filth (of Desire).  
They are lured by Greed and so are neither here nor there.  
Nānak : the God-men are Saved ; for, them the Lord Himself Unites with Himself. [2]

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**Pauri**

The Lord's Devotees look Beauteous at the Lord's Gate ; they are made Eternal by the True Word.  
In their Mind is the Love of the Lord ; (for,) they are enticed by the Lord's Love.  
They abide ever in the Lord's Love and their tongue Tastes the Lord's Essence.  
They to whom the Lord is Revealed through the Guru, they Enshrine the Lord in their Mind.  
Without the Guru, one Wails incessantly, and is Wasted away by the sense of the Other. [11]

**Thaloka M. 3**

In the Kaliage, the Lord's Devotees earn the Treasure of the Lord's Name, and Attain to the Supreme State (of Bliss).  
Serving the True Guru, they Enshrine the Lord's Name in the Mind and Dwell ever on the Name.  
Abiding in the world of Desire, they remain Detached, and still their Infatuation and Ego.  
They Save themselves, nay the whole world ; O Blessed in their mother.  
Such a True Guru he alone attains, in whose Lot the Lord has so Writ.  
Nānak is a Sacrifice 'o his Guru who has led those strayed, back to the Path. [1]

**M. 3**

One is deluded by the triad of Māyā, as the moth is by light, and is thus wasted away.  
The Pundits too are deluded by Māyā, and are ever on the look out if there is any one out to make an offering,  
Lost in Duality, they utter but poisonous talk ; the Lord has denied them the Glory of His Name.  
The Yogis are deluded as much as are the Shaivites and the Sanyasins : for they too have spread the cult of Ego.  
They accept not the God's gifts, food or clothes ; and forcing their minds, they waste their lives away.  
Of these, he alone is the man Poise<sup>1</sup>, who by the Guru's Grace, Dwells upon the Lord's Name.  
Nānak : whom shall we go to tell when He the Lord Himself Doth all. [2]

1. समता (समता) = समता (in a state of trance or equipoise).

**Pauri**

Māyā and Infatuation and Ego and Wrath and Lust are like the evil Spirits.  
On account of them, one is subject to the *Yama*; and one is Punished.  
The Egocentrics are led to the *Yama's* Path, for they love the Other.  
They are Punished at the *Yama's* Abode, and no one listens to their Wails.  
He on whom is the Lord's Grace Meets with the Guru; and, through the Guru is he Emancipated. [12]

**Shaloka M. 3**

Ego and Selfhood entice and so consume the Egocentrics.  
As they who are attached to the Other, Māyā clings to them.  
If one burns it with the fire of the Guru's Word, then alone it leaves one off.  
One's body and Mind look Beauteous and the (Lord's) Name is Embedded in one's Mind.  
Nānak : Māyā is destroyed only through the Lord's Name, and through the Guru is it Received. [1]

**M. 3**

My mind wavered for ages and was held not, and so was subject to coming-and-going'.  
In the Lord's Will, I was so Deluded : for, He it is who puts up the Play.  
When the Lord is in Mercy, then the Guru is Met with, and one's mind being held, one Merges in the  
Lord's Being. P. 514  
Nānak : through the Mind is the mind satiated, and then nothing dies, nor goes. [2]

**Pauri**

The (human) body is the Fortress of the Infinite : it is when one's Destiny is Awake that one Attains to it.  
For, in the body Abides He, the Enjoyer and the Relisher,  
Yea, He who also is Detached : Attached and yet Separate.  
All that He Wills He does; all that He does, happens.  
When one Dwells on the Lord's Name, by the Guru's Grace, goes one's Separation from the Lord. [13]

**Shaloka M. 3**

The True Lord Himself enables man to Praise Him, through the Guru's Word.  
Through the Guru does one realise that to Praise Him is to Merge in His Wonder.  
Blessed is the Guru's Word ; through it, one is United with the True One.  
One Attains the Lord through His Praise : (and), through His Grace is the Lord Attained. [1]

**M. 3**

Blessed is the tongue that utters the Lord's Praise through the Word.  
For, through the Perfect Word is Met the Perfect Lord.  
Fortunate are they who Praise their Lord.  
They who Praise their Lord look Beauteous and the world comes to Worship them.  
It is through the Lord's Grace that one is Blest with the Lord's Praise ; and one Attains Glory at the Lord's Gate. [2]

**Pauri**

On the fortress of our body close the two hard doors—Falsehood and Ego.  
(But), the Ignorant and Blind Egocentrics are deluded by Doubt : so they See them not.  
Men assume various garbs and make many efforts, but they find them not.  
It is through the Guru's Word that the Doors are opened and one Dwells on the Lord's Name.  
The Lord is the Tree of Nectar ; and they who partake of its Fruit are Satiated. [14]

**Shaloka M. 3**

Praising the Lord, one's Night (of life) passes in Peace.  
O mother, Praising the Lord, one is ever in Bliss.  
Praising the Lord, one is Attuned to the Lord.  
One Praises the Lord, if on one be the Lord's Grace.  
Praising the Lord, one gathers Glory.  
Nānak : Praising the Lord, one acts as is the Lord's Will. [1]

**M. 3**

Blessed is the True Word; through the Guru is it Revealed.  
For, through the Word, one Praises one's Lord, and the Lord's Praise Abides in one's Mind.  
Praising the Lord, the God-men Attain to the Lord spontaneously.  
Blessed are the ones, Nānak, who Cherish the Lord in their Mind. [2]

**Pauri**

This mind is avaricious : one finds it ever engrossed in Greed.  
The love of Māyā and Craving entice away the mind, and the mind wanders in all directions.  
Hereafter, thy name or caste will go not along, and know thou that the Egocentric is consumed by Sorrow.

If the Lord's Essence one's tongue Tastes not, whatever one speaks is Sour.  
Yea, they who, through the Guru, Taste the (Lord's) Nectar, are Satiated and Content. [5]

**Shaloka M. 3**

Glory be to the Lord who is Unfathomable and Deep.  
Glory be to the Lord, the Giver of Merit, and of Poised Mind.  
Glory be to the Lord who Pervades all.  
Glory be to the Lord who Sustains all.

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Nānak : Glory be to the One Lord, who was Revealed to me by the Guru. [1]

**M. 3**

The God-men Praise their God ever, but the egotists eat the Poison (of Māyā) and Die.  
For, they Love not the Lord's Praise, and they pass their days in Sorrow.  
The God-men drink the (Lord's) Nectar, and, Praising their Lord, they are Attuned to the Lord.  
Nānak : they who Praise their Lord are the Pure ones, and to them is Revealed the Mystery of the three worlds. [2]

**Pauri**

If the Lord so Wills, one Meets with the Guru, and Serves and Worships the Lord.  
If the Lord so Wills, He is Enshrined in one's Mind, and, in Poise, one drinks the Lord's Essence.  
If the Lord so Wills, one attains Gladness, and earns the Merit of the Lord.  
And then in the Lord's Abode, one has one's seat on the Throne; and, one abides ever in the Self.  
(But), they alone accept the Lord's Will, who Meet with the Guru. [16]

**Shaloka M. 3**

They alone Praise their Lord whom the Lord Himself enables to Realise (His Glory).  
They become Pure of minds and rid their minds of Ego.  
The Guru's Devotees who Praise their Lord, gather the Fruit of their heart's Desire.  
Beauteous are they who Praise their Lord : O God, lead me on to them.  
I hymn the Lord's Praise with the heart, and also with the tongue.  
Nānak : they who Praise their Lord, the God, to them I surrender my body and mind. [1]

**M. 3**

Glory be to the True Lord, whose Name is Nectar-sweet.  
They who Serve their Master are Blessed : I am a Sacrifice to them.  
Glory be to the Lord, the Treasure of Good : but he alone has His Taste who is so Blest.  
Glory be to the Lord who pervades the seas ; through the Guru is He Attained.  
Say ye all, O Devotees, "Glory be to the Lord", for the Perfect Guru is pleased with the Lord's Praise.  
Nānak : he who Praises his Lord with the whole Mind, him the couriers of the Yama touch not. [17]

**Pauri**

The Lord alone is True : True is the Guru's Word.  
Through the True Guru is the (Lord's) Truth Revealed, and, through Truth, one Merges in Equipoise.  
They keep ever Awake (to their Lord), and Waking, their Night (of life) passes.  
Through the Guru's Instruction, they Taste the Lord's Essence ; yea, they are the Blessed ones.  
Without the Guru, not one has Attained to Him, and the Ignorant ones are wasted away. [17]

**Shaloka M. 3**

The Lord's Word is the Lord's Praise ; nothing equals the Lord's Praise.  
The Lord's Praise is deep and unfathomable ; O, Blessed is the True Love.  
Glory be to the Self-dependent Lord : Glory to the One who alone Does whatever He Wills.  
Glory be to the Nectar-Name, but rare is the God-awakened Soul who is Blest with it.  
The Lord's Praise one Attains through the Lord's Grace ; it 'is through His Mercy that one is Blest with it.

Nānak : through the Guru is one Blest with the Lord's Praise, and so utters he ever the Lord's Name.

[1]

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**M. 3**

Without Serving the True Guru, one attains not Peace : and, there is no other place to go to.  
One may long as long as one may, one Attains not to Him, save through the Lord's Grace.  
They within whom are Vice and Greed, are wasted away by Duality.  
They escape not the cycle of births and deaths, and, abiding in Ego, they suffer Sorrow.  
(But), they who are Attuned to the True Guru, they are bereft of nothing.  
Them, the *Yama* calls not, nor do they suffer Pain.  
Nānak : through the Guru is one Saved and one Merges in the True Word. [2]

**Pauri**

The Lord's bard is he who Loves the Lord.  
And, Standing at the Lord's Gate, Serves the Lord and Dwells on the Guru's Word.  
The bard Attains to the Lord's Mansion and Cherishes the (Lord's) Truth in his heart.  
The bard has a high station, for he Loves the Lord's Name.  
To Dwell on the Lord's Name is to Serve the Lord, for thus is one Emancipated. [18]

**Shaloka M. 3**

The human body, like the herdsman, is of low-caste, but when she Attains to her Spouse,  
She, Dwelling on the (Guru's) Word, Contemplatee ever her Lord :  
She Attains to the True Guru (and) abides in the Lord's Fear : she (then) is a Woman of high Family.  
(For) he realises the Lord's Will, by His Grace.  
She who is of little Merit and Ill-mannered, and is Abandoned by her Spouse,  
When she too abides in the Lord's Fear, her Dirt is washed off and her Body becomes Pure.  
Illumined from within, her Mind becomes Sublime, and, Dwelling on the Lord, she becomes a treasure  
of Virtues.  
She abides and works in the Fear of the Lord,  
And so is Blest with Peace and Glory here, and enters the Gate of Salvation Hereafter.  
From the Lord's Fear we Attain to the Fear-free Lord, and our Light Merges in His Infinite Light.  
Nānak : Blessed is she who is Pleasing to the Lord ; on her is the Grace of God. [1]

**M. 3**

Praise ever thy Lord : be a Sacrifice to the True One.  
Nānak : burnt be the tongue that, forsaking the One alone, is attached to the Other. [2]

**Pauri**

Only a particle of the Lord's Glory was manifested in His 'incarnations' : for they loved the Other.  
And ruled they like the kings, and fought for pleasure and pain.  
They who serve Shiva and Brahmā know not that these too had found not the limits of the Lord.  
For the Fear-free Lord, without Form, is Unknowable and is Revealed only through the Guru.  
And there where such a Lord is Worshipped, there is no Separation, nor Woe, and Eternal is such a  
world. [19]

**Shaloka M. 3**

The world of form but comes and goes.  
He who knows this is Approved (by the Lord).  
But, he who prides on his self is Ignorant and Unwise. [1]

**M. 3**

The mind is (like) the elephant : the Guru the elephant-driver, Wisdom is the goad ; and howsoever the  
Guru instructs, so doth the mind follow.  
Nānak : the mind-elephant without the (Guru's) goad, strays from the Path. [2]

**Pauri**

My prayer is to the One who is my Creator-Lord.  
(For), when I Serve (Him), the True Guru, I am Fulfilled.  
Nectar-sweet is the Lord's Name : I Contemplate it ever.  
Joining the Society of the Saints, I was rid of Woes :  
And then I became Care-free, having gathered the eternal Riches of the Lord. [20]

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**Shaloka M. 3**

I have raised the embankments of the Mind's farm, and gaze at the high skies :  
O clouds, burst as ye must, why keep me in wait ?  
When the Bride longs for the Spouse, steeped in Worship, the Spouse comes to her like an (unexpected) guest :  
Nānak is a Sacrifice to those who, by the Guru's Grace, have Enshrined the Lord in their Mind. [1]

**M. 3**

Sweet is that which pleases : a friend is he who becomes thee.  
Nānak : he alone is Wise-in-God, whose Mind is Illumined by the Lord Himself. [2]

**Pauri**

To Thee I pray, O Lord, Thou art my True Master.  
Thou art my Protector ever : I Dwell only upon Thee.  
All creatures belong to Thee, and Thou Pervadest all.  
He who slanders Thy Slaves, him Thou Destroyest.  
Yea, forsaking all Cares, I become Care-free, when I repair to Thy Feet. [21]

**Shaloka M. 3**

The world builds hopes ; and the hopes go not, nor die.  
But he alone is Fulfilled who rests his Hope on God. [1]

**M. 3**

Desire and Hope will fade away if the Lord, who Produced these in the mind, so Wills.  
Nānak : nothing is eternal, save the Lord's Name. [2]

**Pauri**

The Lord Himself Created the world in a perfect order.  
He Himself is the Merchant, Himself the Tradesman, Himself is He the Store-house.  
Himself is He the Sea, Himself the Boat, Himself the Boatman.  
Himself is He the Guru, Himself the Disciple, Himself He Shows us the destined End (of life).  
Nānak : Dwell thou on the Lord's Name that all thy Sins are eradicated. [22-1]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

**Vār of Rāg Gujri : M. 5**

**Shaloka M. 5**

Within me, I Contemplate the Guru : with the tongue, I utter the Guru's Word.  
With my Eyes, I See the True Guru : with my ears I hear His Word.  
For, he who is Imbued with the True Guru, has his Abode in the Lord's Court.  
He who is Blest with this Boon has the Grace of God upon him.  
But, rare are such beings : they, verily, are the Creation's cream. [1]

**M. 5**

The Lord Himself Protects all : it is He who Saves all.  
He Leads us to the Guru and so Fulfils He all.  
And becoming Compassionate, He Forsakes not (His Devotees) :  
And one joins the Society of the Saints, and is Ferried across the Sea of Existence,  
The *Shākatas* and the vile traducers (of the Lord), He Destroys in a moment.  
In my Mind, I lean only upon the One Lord,  
Contemplating whom one is ever in Bliss, and all one's woes depart. [2]

**Pauri**

Kinless, Detached, Unfathomable and Infinite *Purusha* art Thou.  
And True too : and, so art Thou Seen.  
Of what Thou hast Established, nothing is False.  
And, Thou Sustainest all whom Thou Createst.  
Thou Stringest all on Thy Thread : Thy Light Pervadeth all.  
Through Thy Will are we cast upon the Sea of Existence : through Thy Will are we Ferried Across.  
O Lord, Thee only he Contemplates in whose Lot it is so Writ.  
Thy State but no one knows : O, I am a Sacrifice to Thee. [1]

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**Shaloka M. 5**

When Thou art in Mercy, O Lord, spontaneously Thou comest into my Mind.  
When Thou art in Mercy, O Lord, I find the nine Treasures (of Thy Name) in my very Home.  
When Thou art in Mercy, O Lord, I practise the Guru's Word.  
When Thou art in Mercy, O Lord, Nānak Merges in Thy Truth. [1]

**M. 5**

Some there are who sit on the thrones and the bugles shriek out their Praise,  
But without the True Name, Nānak, not one Attains Honour (before God). [2]

**Pauri**

The followers of the Vedas and the Semitic Texts Contemplate Thee, O Lord, standing at Thy Gate.  
Nay, count there cannot be of those who lie at Thy Door.  
Brahmā dwells on Thee as does Indra on his Throne.  
And the gods<sup>1</sup>, Shiva and Vishnu, too utter Thy Praise:  
And also the *Pirs*, the Prophets, the Sheikhs and the Seers too.  
For the Lord is woven in the texture of every heart, like warp and woof, and ever He is in bloom.  
From Falsehood is our Destruction; from Righteousness is the Eternal Life.  
(But), howsoever the Lord Yokes us, so are we Yoked. [2]

**Shaloka M. 5**

Man shuns Good but is every ready to practise Evil.  
Awake, O Ignorant one, for today or the day after you will be fettered (by Death). [1]

**M. 5**

Bad be our ways of expression, but Thy Love is concealed not.  
Says Nānak, "Thou art our Master, our True Friend, who Abides in us all. So, Cover up our shame,  
O God."

**Pauri**

I, the Slave of Thy Slaves, seek Thee, O Compassionate One.  
I live by uttering (Thy Praise) : and so am I Blest as if with the nine Treasures and Dominion over the earth.  
The Treasure of Thy Nectar-name is brimful for Thy Servants.  
Through them I am Blest, and with my ears I hear the Lords's Praise.  
I Serve them that my body becomes Pure,  
And I wave the fan over their heads, fetch water for them, grind their corn, and am in bloom washing their feet.<sup>2</sup>  
Of oneself one can do nothing; it is when the Lord is in Grace that one is Saved.  
Bless me, the Meritless one, O Lord, with a place in the Abode of Thy Saints. [3]

**Shaloka M. 5**

O Friend, I crave to become the Dust of Thy Feet.  
Says Nānak : O Lord, I seek Thy Refuge and See Thy Presence ever. [1]

**M. 5**

Myriads of Sinners become Pure, being Attuned to the Lord's Feet.  
The merit of pilgrimage to the Holy Places is in the Lord's Name, but he alone Attains to it in whose Lot it is so Writ. [2]

**Pauri**

Contemplate thou ever the Name of the Lord who is thy Sustainer.  
He on whom is His Grace, him He Forsakes not.  
He Himself Creates: He Himself Destroys.  
He Knows all and with Discrimination, gives Thought to what He Creates.  
And through His Power, Assumes many, many forms.  
He whom He Yokes to His Truth, him He Redeems.  
And on whose side is He, he loses never.  
Forever Eternal is His Court; so Him I salute ever. [4]

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1. *Lit.* incarnations.

2. This only suggests being humble before the Lord's servants, & not observe these services literally as a ritual.



**Shaloka M. 5**

Forsake thy Lust, Wrath and Greed ; burn these in fire :  
 For, as long as one is alive, one must (only) Dwell upon the Lord's True Name. [1]  
 Contemplating my Lord, I have been Fulfilled.  
 I Dwell upon the Lord's Name : through the Perfect Guru have I Attained (to the Lord). [2]

**Pauri**

He who is instructed by the Guru is Redeemed :  
 His Doubt is stilled : his Sorrow is eradicated.  
 Seeing his Sight, the whole world is Blest.  
 The Dirt of one's Sins is washed off in the Society of the Lord's Saints.  
 There, one Contemplates the Nectar-Name of the Lord.  
 And one's Mind is Content and one's Hunger satiated.  
 He in whose heart abides the Lord's Name, his Fetters are cut off.  
 But, rare is the one who, by the Guru's Grace, earns the Riches of the Lord. [5]

**Shaloka M. 5**

I Cherish this desire in my mind that I make an effort each morn,  
 And get Attuned to the Lord's Praise : O God, my Friend, Bless me with Thy Praise. [1]

**M. 5**

The Lord has Saved me in His Mercy, and my body and Mind are Imbued with the Real.  
 Nānak : they who are Pleasing to the Lord, all their Woes are destroyed. [2]

**Pauri**

When thou art in Sorrow, Pray to Thy God.  
 And, forsaking all cleverness, surrender to Him thy body and mind.  
 And, Worship the Guru's Feet, that Evil in thee is burnt off :  
 And, joining the Society of the Holy, thou crossest the Sea of Existence.  
 And Serve thy Guru-God, that Hereafter thou fearest not the Yama.  
 The Lord Redeems in a moment, and Fills those that are Empty.  
 And their mind is Content, Contemplating the Lord ever.  
 But, he alone is dedicated to the Guru's Service on whom is the Grace of God. [6]

**Shaloka M. 5**

The Lord hath Yoked me to the right object and United me to Himself.  
 Waves upon waves (of Sin) lash against me : but though the Grace of my Beloved Lord, I'm Drowned  
 not. [1]

**M. 5**

In the dreadful woods (of the world), I've found that my only companion is the Lord's Name, the  
 dispeller of Sorrow.  
 I am a Sacrific to the Saint who Fulfils me (thus). [2]

**Pauri**

Imbued with Thy Love, I Attain all the Treasures.  
 Dwelling on Thee, I regret not, nor grieve.  
 Thy Servants lean on Thee : for no one can equal Thee.  
 Glory be to the Perfect Guru: Cherishing Him in the Mind, one is in Bliss.  
 It is through Perfect Destiny that one receives from the Guru the Treasure of the Lord's Praise.  
 And when the True Guru is in Mercy, we are Redeemed and go not the Round again.  
 The Lord Himself Protects His Servants in His Compassion,  
 And one lives ever, Hearing the Lord's Name. [7]

**Shaloka M.**

Thou, O Lord, hast Blest me with the silken gown of Love to cover up my shame.  
 For, Thou, O Lord, art All-wise, but, alas, we know not Thy Mystery. [1]

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**M. 5**

Contemplating Thee, O Lord, I Attain everything, and have to contend with no Sorrow.  
 He whose Honour Thou Protectest, him no one can humble. [2]

**Pauri**

We gather Bliss, Contemplating our only Lord.  
Singing the Lord's Praise, all our Afflictions are dispelled.  
And, within us is Peace when we Cherish our Lord.  
And our Hopes are fulfilled Enshrining the Lord's Name in the Mind.  
And losing our self, all our Obstacles are overcome,  
And our Mind receives Wisdom from the Guru.  
He whom the Lord Himself Blesses, receives all these things.  
(For), He is the Master of all, and He is our only Refuge. [8]

**Shaloka M. 5**

I am Ferried across the Sea (of Existence) and my Mind's feet<sup>1</sup> get not stuck in its Mud, for within me  
is Thy Love.  
To Thy Feet, O Lord, is my heart Attuned ; (for), Thou alone art my Boat and Raft. [1]

**M. 5**

Says Nānak : "Seeing whom the Evil of my mind is eradicated, they alone are my friends.  
I have searched the whole world through, but how rare are such beings !" [2]

**Pauri**

When I see Thy Devotees, O Lord, Thou Comest into my Mind.  
When I abide with Thy Saints, the Dirt of my mind is eradicated :  
And dispelled is the fear of birth and death, instructed in their Word.  
And my Bonds are loosed and the Demons within me hide their heads in shame.  
The Saints make us Love the One who Supports us all,  
Whose Seat is on High and who is Unfathomable and Infinite.  
With joined palms, I Pray to Him ever, night and day, with every breath.  
(But), We attain to the Society of the Saints when the Lord Blesses us of Himself. [9]

**Shaloka M. 5**

In the wondrous woods (of the world), there is Tumult and Confusion all over the path.  
But when I am Attuned to my Lord, I roam though the wood, enraptured with Joy. [1]

**M. 5**

The True Society is that wherein one Contemplates the Lord's Name.  
So, seek not the society of those who are centred on their self. [2]

**Pauri**

That time is Approved when one Meets with the True Guru.  
And one joins the Society of the Holy, and then there is no Affliction for him<sup>2</sup>.  
And, one Attains to one's Eternal Abode, and is cast not into the womb again.  
And one is Attuned to the Quintessence of Wisdom, and on it one fixes one's Mind.  
And whenever one utters, one utters the Lord's Name.  
And Realising the Lord's Will, one is Redeemed and is Blest with Bliss.  
Yea, Testing (all Coins), the Lord Casts the True ones in His Treasury, and they become not False  
again. [10]

**Shaloka**

The pangs of Separation smite me like pincers, and are hard to bear.  
(But), if my Loved Lord meets with me, then there is True Peace for me. [1]

**M. 5**

(By the Lord's Will), the earth abides in waters ; the fire is locked in the wood.  
Love that Lord, O Nānak, on whom lean all things. [2]

1. ਚੋਜੁ : (ਢੋਜੁ) *lit.* trail (of feet).

2. ਦੁਖ ਨ ਤੋਟਿਆ : (ਦੁਖ ਨ ਟੋਟਿਆ) ਦੁਖਾਂ ਦੇ ਟੋਟੇ ਨਹੀਂ ਚੜ੍ਹਦਾ, *i.e.* not under the sway of Pain.

**Pauri**

The works that Thou did, only Thou could accomplish, O God.  
Yea, that alone happens in the world which is in accordance with Thy Eternal Will.  
I am wonderstruck, seeing Thy Wondess, O Lord.  
I, Thy Slave, seek Thy Refuge : if Thou Willest, I'll be Emancipated.  
The Treasure is in Thy Hands : Thou Blessest with it him on whom is Thy Grace.  
Yea, on whomsoever is Thy Mercy is Blest with Thy Name.  
Unfathomable, Unperceivable and Infinite art Thou : I know not Thy End.  
O God, he to whom Thou art Benificent, Dwells on Thy Name. [11]

**Shaloka M. 5**

The spoons cruise through the food, but know not the taste thereof :  
I seek to see those who are Imbued with the Lord's Essence. [1]

**M. 5**

I have now from the Guru the news of one who had destroyed my Farm.  
Now, I have fenced it with the Lord's Name, and no more will it be plundered. [2]

**Pauri**

Dwell thou on Him who has everything with Him.  
Who is the Master of both ends, and in an instant rights all wrongs.  
Abandon all thy efforts and seek His Refuge :  
And, surrender Thyself to Him and in-gather Bliss.  
The Merit of works and *Dharma* and the Quintessence (of the Real) one gathers from the Saints.  
So, Dwell Thou on the Nectar-Name that thou comest not to grief.  
He, on whom is the Lord's Mercy, into his Mind Comes God.  
And he gathers all Treasures, (for), the Lord Blesses him with His Grace. [12]

**Shaloka M. 5**

My Lord is in Mercy, and I have found the object of my search.  
Nānak : the Creator-Lord is the One alone, for I See not another. [1]

**M. 5**

Aim the arrow of Truth at thy Sins and slay them all.  
And Cherish in thy Mind the *Mantram* of the Guru that thou comest not to grief. [2]

**Pauri**

Glory be to the Creator-Lord who has brought Peace to my Mind.  
So, Contemplate I Him ever who is Benificent to all life.  
The All-pervading Lord is Compassionate to me, and all my Woes are past :  
And all Pain, all Ailments, are over through the Guru's Grace.  
The Lord Protected me : and Established me He, the Sustainer of the poor,  
And Delivered me He, breaking all my Bonds.  
My Thirst was quenched, my Hopes were Fulfilled, and my Mind was Content and Comforted.  
Infinite, Highest of the high, is the Lord, who is affected not by virtue or sin<sup>1</sup>. [13]

**Shaloka M. 5**

He on whom is the Mercy of the Lord, he only Contemplates Him, our only God.  
Says Nānak : "Repairing to the Society of the Saints, I am in Love with my Lord." [1]

**M. 5**

O Fortunate ones, dwell ye on the Lord : for, He (alone) Pervades the earth, the seas and the interspace.

Says Nānak : "When one Contemplates the Lord's Name, one is never (again) in Sorrow. [2]

**Pauri**

Approved is the speech of the Lord's Devotees : for it is Accepted at the Lord's Court.  
The Devotees lean only on Thee, O Lord, for they are Imbued with Thy True Love.  
He whom the Lord Blesses with Mercy, all his Woes depart.  
O Compassionate Lord, Thy Devotees belong to Thee, Bless them with Thy Grace,  
That no Woes afflict them, nor are they cursed with the great Malady (of Ego).

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1. i.e. the customary and contingent ideas of virtue and sin which change from age to age and from society to society.

The Devotees lean but on the Lord's Praise :  
And they Contemplate the One Lord ever and forever more.  
And they Drink ever the Nectar-Name and, through the Lord's Name, are Satiated they. [14]

**Shaloka M. 5**

Myriads of Afflictions afflict him who forsakes the Lord's Name.  
And, he but wails like the crow in a deserted home. [1]

**M. 5**

Blessed is the season when I meet with my Lord.  
Let me forsake Him not even for a moment, and utter ever His Name. [2]

**Pauri**

Brave and mighty and irresistible are the Five 'hosts',  
Who have gathered-in upon me.  
The ten sense-organs attach even the detached ones to sense-pleasures :  
And they seek to conquer every one and so increase their following.  
The world of three Modes is under their sway and no one can stand upto them.  
So, how is one to overpower the fortress of Delusion, and cross the dyke of Māyā ?  
Contemplate thou the Perfect Guru and so destroy the irresistible hosts :  
And, stand thou with joined palms, at thy Lord's Door. [15]

**Shaloka No. 5**

All my Sins are washed off if I Sing ever the Lord's Praise :  
But when I forsake the Lord's Name, I'm infected by myriads of Afflictions. [1]

**M. 5**

Meeting with the True Guru, one knows the Right Way (to God) ;  
And, one gets Emancipated, even while enjoying the manifold joys of the world.<sup>1</sup> [2]

**Pauri**

Glory be to the True Guru who has destroyed the Fortress of Doubt (within me).  
Glory be to the Lord who has Attuned me to Himself.  
Inexhaustible is the Treasure of the Lord's Name : with this Cure-all, the Guru Blesses us all.  
And the great Malady (of Ego), He, the Lord, Destroys.  
When the Lord Blesses us with the great Treasure of the Name,  
We Attain to infinite Life and Realise the Self.  
One can utter not the Glory of the All-powerful Lord.  
He alone my Guru is, the Transcendent Lord, Infinite, Unknowable and Mysterious, the God of gods. [16]

**Shaloka M. 5**

Making an earnest effort (on the God's Way) live thou whole ; and earning (His) Pleasure, abide thou in Joy.  
Contemplating thy Lord, meet thou Him, and thy Anxieties will be dispelled. [1]

**M. 5**

O Lord, Bless me with Pure thoughts and Thy Remembrance, and the Pious Society of the Holy.  
O Lord, be Thou Merciful to me that I forsake Thee not even for a moment. [2]

**Pauri**

When what happens is in Thy Will, why shall I fear ?  
So, I offer myself to him in whose society I Contemplate Thy Name.  
When I Cherish my Infinite Lord and Master I am Blest.  
Pray, who can touch him on whose side is the Absolute Lord ?  
All are subject to His Will ; not one is outside its pale.  
That Lord Comes into the Mind of His Devotees, and through His Truth is Enshrined in their Minds.  
Thy Slaves Contemplate but Thee alone, O Thou Sustainer of all.  
Thou, the All-powerful Lord, art the Support of all, and with Thy Eye of Grace all are Blest. [17]

1. Lit. making merry and wearing (wears) and eating (delicacies).

**Shaloka M. 5**

O Lord, Bless me that I overcome my Lust, Wrath, Ego, Greed, Attachment and evil Desire :  
Protect me, O my God : I am ever a Sacrifice to Thee. [1]

**M. 5**

Eating, the mouth is worn out ; wearing the wears, the limbs are tired.  
O cursed be the life of those who are Imbued not with the Love of the Lord. [2]

**Pauri**

As is Thy Will, so will it happen :  
So, wheresoever the Lord Keeps me, there I abide.  
With the Love of Thy Name, I wash off all my Evil.  
And, Contemplating Thee, O Absolute Lord, all my Doubt and Fear are dispelled.  
They who are Imbued with Thy Love, are yoked not to the Round :  
And, without and within, they See no one but the One alone.  
They who Realise Thy Will, come not to Grief again.  
And, they are Blest with Thy Name which they weave into their heart. [18]

**Shaloka M. 5**

In life man Cherishes not the Lord ; dying, he is mixed with the dust.  
Such is the Impious and Ignorant worshipper of Māyā who passes his life thus (in vain). [1]

**M. 5**

He, who in life Cherishes the Lord in the Mind, and dying too is Imbued with His Love :  
He, by the Saint's Grace, Fulfills his life which is the priceless Bounty of God. [2]

**Pauri**

The Lord is our only Refuge from the beginning of Time.  
He is the Creator-Lord who has Spread out as Truth, and whose Name is Truth.  
He Takes care of all and no one is bereft of Him.  
He is our Beneficent and All-powerful Lord : He Himself makes us Practise (His Word).  
He into whose mind Comes He, is ever at Peace.  
The Lord Himself Creates all, and Himself He Sustains all.  
The Lord is all by Himself, Infinite and Boundless.  
Yea, leaning on the Perfect Guru, I mount to my Lord. [19]

**Shaloka M. 5**

The Lord Protected me in the beginning, the middle and the end.  
The True Guru Blest me with the Lord's Name and so Tasted the Nectar I.  
And, repairing to the Society of the Saints, I Praised ever my Infinite Lord.  
I Attained all the life-objects ; and, Hereafter, I'll be cast not into the womb again.  
Every thing is in the Hands of God : He alone Causes all to happen.  
Prays Nānak : "O Lord, Bless me with the Dust of the Saint's Feet that I am Empancipated". [1]

**M. 5**

Cherish Him in the Mind who Created thee.  
For, they who Contemplated their Lord, Attained Peace.  
Fruitful and Approved is the human birth of an Awakened Soul.  
For, Says the Lord : "He who Realises My Will is Blessed".  
He on whom is the Lord in Grace, he strays not (from the Path).  
And, whatever the God gives him, in that he finds his Joy.  
Nānak : he on whom the Lord, our Friend, is in Mercy, he Realises His Will.  
But he whom He Strays (from the Path), for him is the endless cycle of births-and-deaths. [2]

**Pauri**

The traducers of the Lord's Servant are instantaneously Punished ; and they can stay not whole for a minute.  
For, the Lord can suffer not the Pain of His Servants, and He yokes his traducers to the Round (of births-and-deaths).  
He Seizes them by the forelock and abandons them on the Yama's Path.  
And afflicted by Woes, they Wait, cast into the deeps of Hell.  
But the True Lord Saves His Servant, hugging him to His Bosom. [20]

**Shaloka M. 5**

O Fortunate ones, Contemplate the Lord, who Pervades all the earth.  
For, Dwelling on the Lord, one is afflicted not with Sorrow

**M. 5**

Myriads of Afflictions infest him who forsakes the Lord's Name,  
And he Wails night and day, like a crow in a deserted house. [2]

**Pauri**

Cherish thy Bountiful Lord that thou art Fulfilled,  
And thy Desire is satiated and thy Sorrows are dispelled,  
And thou Attainest to the Treasure of the Lord's Name of which thou art in search:  
And thy Light Merges in the All-light ; and thy Toil is over.  
Peace, Poise and Bliss come into the home of such a one,  
And cease his comings and goings, births and deaths.  
Says Nānak, "The Servant and the Master become one, and seem not separate one from the other.  
And, by the Guru's Grace, the seeker Merge in the Truth (of God)." [21-1-2]

*By the Grace of the One Supreme Being, the Eternal, the Enlightener.*

**Rāg Gujri : The Word of the Bhaktas**

**Chaupadās of Sri Kabirji**

If you were to become a horned and mute quadruped, how, then would you sing the Lord's Praise?  
When, upstanding and downsitting you will be struck, where will you hide your head ? [1]  
Without (Contemplating) the Lord, one is like a stray bull,  
With a torn nose and bruised shoulders, fed upon the straw of coarse grain. [1-Pause]  
The whole day one wanders in the woods, but his Hunger is sated not,  
For he listens not to the Instruction of the Lord's Devotees, and receives the fruit of what he  
sowed. [2]  
And experiencing now pain, now pleasure, he falls a prey to the great Delusion and wanders  
through myriads of births.  
If one loses the opportunity of the human birth, forsaking his Lord, when will he come by it  
again ? [3]  
He circles around like an oilman's bull, and passes the Night (of life), without attaining  
Deliverance  
Says Kabir : "Without the Lord's Name, one Regrets in the end, and Grieves". [4-1]

**Gujri**

Kabir's mother sobs and wails : "O Lord, how will my grandchildren live, [1]  
When Kabir has given up spinning and weaving,  
And has inscribed (instead) the Lord's Name in his Mind ?" [1-Pause]  
(Says Kabir :) "So long as I pass the thread through the shuttle,  
So long do I forget my Loved Lord. [2]  
My mind is low ; my caste is a weaver's,  
But I have reaped the Profit of the Lord's Name. [3]  
O mother, listen to me :  
Mine and my children's Refuge is our Beneficent Lord". [4-2]

*By the Grace of the One Supreme Being, the Eternal, the Enlightener.*

**Gujri : Padās of Sri Nāmdevji**

If Thou Blessest me with a kingdom, it increases not my Glory.  
Nor if Thou makest me a beggar doth it make me any the lesser man. [1]

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Dwell thou on thy Lord, for this is the state of Supreme Bliss.  
And then thou comest and goest not again. [1-Pause]  
Thou, O Lord, hast Created, and also Deluded, all,  
And, whomsoever Thou Blessest, he alone knoweth Thee. [2]  
When the True Guru is met with, one is rid of one's Doubt.  
And one worships not the Other, for he sees not another. [3]  
One stone we worship (as an idol), another we tread upon,  
If one is a god, the other one also is.  
Says Nāmdeva : "I, therefore, Serve (not the stone but) my only God". [4-1]

#### Gujri

He, our Lord, is stained not ; like fragrance (in flower), He Permeates all :  
No one has seen Him come (in to the world) ; so who can Know Him ? [1]  
Who can describe Him, who can fathom His Deeps, yea, He the Casteless, All-pervading Lord.  
[1-Pause]  
As the bird flies in the sky; but one can keep not its trail;  
As the fish cruises through water, but one knows not its route; [2]  
As one is deceived by the mirage, one my mistake the sky for a pitcher (of water);  
So one knows not the Master of Nāmdeva, who bears (the responsibilities of) the three  
worlds. [3-2]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

#### Gujri : Padās of Sri Ravidāsji

The calf has defiled the milk in the teats,  
The black-bee has defiled the flower, the fish the water. [1]  
O mother, what shall I now offer to my Lord,  
For, I see not a beauteous flower (that has been defiled not). [1-Pause]  
The Chandan-tree is girdled by the snakes :  
Lo, the nectar and the poison abide in one and the same place ! [2]  
How then with incense, earthen lamps, foods<sup>1</sup> and fragrant flowers,  
Is Thy Servant to Worship Thee, O God ? [3]  
I'll dedicate and make an offering of my body and Mind to Thee :  
And so, by the Guru's Grace, will I Attain Thee, my Immaculate Lord. [4]  
I can worship not Thee in any otherwise.  
"Yet", says Ravidās, "I know not what shall be my state Hereafter ?" [5-1]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

#### Gujri : Padās of Sri Trilochanji

Within him is the Dirt, and he cleans not (his within) ; (but) from without he wears the garb of an  
ascetic.  
Within his lotus-heart, he knows not his God, why, then, has he become a Sanyasin, pray ? [1]  
O Pundit<sup>2</sup>, the world is strayed by Ignorance,  
For, it has Realised not the Lord of Supreme Bliss. [1-Pause]  
One begs from door to door to fatten one's body, and creates the illusion of a Yogi wearing a Yogi's  
Coat and ear-rings.  
One besmears one's body with the ashes from a crematorium, but, without the Guru, one Realises not  
the Quintessence (of Reality). [2]  
Why contemplate then and practise austerities, why churn the waters (for the butter) ?  
Why not Dwell upon Him, the Lord of Nirvāna, who Created myriads of species. [3]  
Why, O man of ochre-rob, roamest thou the sixty-eight pilgrim stations ?  
Prayeth Trilochana : "Hark, O ye men, without the grain, what is it that ye thrash ?" [4-1]

1. नष्टवेष्टि : (Sans. नैवेद्यम्), an offering of eatables presented to a deity or idol.

2. The name of the pandit to whom it appears to be addressed is given here as 'Jai Chand'.

Gujri

He who, while dying, thinks of money, and dies worrying so,  
 He is born and reborn as a serpent. [1]  
 O love, let me not forsake the Name of the Master of the earth, [1-Pause]  
 He who, while dying, thinks of a woman, and dies worrying so,  
 He is recreated again and over again, as a prostitute. [2]  
 He who while dying, thinks of the sons, and dies worrying so,  
 He is born and reborn as a swine. [3]  
 He who while dying, thinks of his mansions, and dies worrying so,  
 He takes re-brith as an evil spirit. [4]  
 He who Dwells upon the Lord and dies Reflecting thus,  
 He, says Trilochana, is Emancipated : within him Abides the "Lord of the Yellow Robes". [5-2]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gujri : Padās of Sri Jaidevji

Since the beginning has been the Purusha of incomparable Glory : yea, He who Loves Truth and like  
 Virtues.  
 He is the Wonder of wonders, beyond Nature, and whosoever Reflects on Him, is Emancipated. [1]  
 Dwell then only on the One Name in thy mind ; yea. Contemplate the Nectar-Name which is the  
 Quintessence of the seeming world.  
 Cherishing Him, neither age wears one nor is one under the sway of birth or death. [1-Pause]  
 If one seeks to humble the *Yama*, let him Praise the Lord, glorify Him and do good deeds.  
 For, the Lord is, was and will always be alike and the same, and he is the Embodiment of Supreme  
 Bliss. [2]  
 If one seeks to have a pious conduct, let him forsake Greed and cast not his eye on another man's  
 household.  
 And abandon his evil ways and desires, and seek the Refuge of the Lord, the Wielder of the  
*Chakra*<sup>1</sup>. [3]  
 O man, dwell thou on the One Lord through word, deed and thought ;  
 For, there is little merit in the *Yagnas* : or in (customary) charities and austerities [4]  
 O man, utter the Name of Govind that thou art fulfilled in every way.  
 Jaideva has come into the Presence of that Lord who has ever Emancipated all. [5-1]

1. i.e. Krishna, whose devotee Jaideva was.



By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha,  
The Creator, Without Fear, Without Hate, the Being Beyond Time,  
Not incarnated, Self-existent, The Enlightener

Devchandhāri M. 4

He who becomes the Servant of the Lord is Attuned to the Supreme Master. P. 527  
He who utters the Lord's Praise, through the Guru's Word, his Destiny is Awakened. [1-Pause]  
His Bonds of Māyā are loosed, and Attuned is he to the God's Name.  
My Mind is captivated by the Guru-charmer ; Seeing him, I go into Ecstasy. [1]  
The whole dark Night I slept through : but when the Guru was Merciful, lo, I found myself Awake.  
Thou, O Beauteous Lord, art my only Master, I know not of another like Thee. [2-1]

Devchandhāri

How is my Beauteous Lord to be met, O dears,  
Show me the Way, ye Saints of the Lord; and I follow ye on. [1-Pause]  
Then I Cherish in my heart the Words of my Love; this then becomes the right Way for me.  
Of dishevelled locks, of stature short, but still beloved of the Lord I am, and lo, Comes He down to  
take me to His Bosom. [1]  
There is but One Master, we all are the Brides<sup>1</sup> of the Lord, and whomsoever He Likes, she alone is  
likeable.  
What shall, pray, poor Nānak do ? So he goeth as the Lord Willeth. [2-2]

Devchandhāri

O life, utter ever the Name of the Lord,  
Through the Guru's Grace, is thy skirt dyed Red, yea, in the colour of the Lord's Love. [1-Pause]  
I wander about, like mad, seeking out all over my Love :  
And, whosoever Unites me with my Lord, I'll be the Slave of his Slaves. [1]  
Yea, shake up (thy Mind) and drink thou the Nectar of the Lord, conciliating thyself to the Guru.  
Says Nānak, "By the Guru's Grace, you'll find thy Lord within Thy very Self." [2-3]

Devchandhāri

Now I go to surrender myself to my Master.  
O my Lord, now that I seek Thy Refuge, it is upto Thee to keep me or to destroy me. [1-Pause]  
The clever sycophancy of the world, this too I have casts to the fire. p. 528  
Now let them say good or evil of me, I have surrendered myself (to Thee, my God). [1]  
He who comes to seek Thy Refuge, O Lord, him Thou keepest whole in Thy Mercy.  
Nānak seeks Thy Sanctuary, O Lord, now protect Thou his Honour, O Thou Destroyer of the  
Demons. [2-4]

Devchandhāri

Sacrifice am I to the one who Sings the Lord's Praise.  
I live by Seeing the Guru-Saint, in whose heart is the Lord's Name. [1-Pause]  
O Thou Immaculate, Pure Purusha, O Master, how can I, the Impure one, meet with Thee.  
We, the false and Unfortunate ones, have one thing on the tongue and another in the mind. [1]  
In appearance<sup>2</sup>, we stick to the Master's Name,  
While from within we are the most vicious of beings.  
O Master, keep me Thou as Thou Willest, for I have sought only Thy Refuge. [2-5]

1. Lit. companions.

2. मृदः (Sans. ऋद्धः) : formation, make, shape.

Devghandhāri

Bereft of the Lord's Name, the beautiful seems unseemly<sup>1</sup>,  
As is the son of the prostitute, accursed is whose name. - [1-Pause]  
They in whose heart the Master is not, they are of deformed features; yea, tormented are they like the lepers.  
They who are led not by the Guru prattle overmuch, but, in the Divine-Court, the Lord's curse is upon them. [1]  
They on whom is the Master's Mercy, they crave for<sup>2</sup> the Feet of the Saint.  
Nānak : the impure ones, joining the Society of the Holy, are Emancipated<sup>3</sup> through the Guru's Grace. [2-6]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Devghandhāri M. 5

O mother, let me Cherish the Guru's Feet,  
That the Lord is in Mercy upon me and the Lotus (of my Mind) flowers, and I Dwell ever upon my God. [1-Pause]  
He, our only Lord, is within and without; He the One Pervades all, all over,  
Yea, Permeates He the heart and the world outside<sup>4</sup>, He, the All-perfect Lord is Seen wherever one Sees. [1]  
Thy Praise, O Lord, is uttered by ascetics, and seekers, but to no one art Thy limits known.  
O Thou, our Bliss-giving Master, Destroyer of Sorrow, Nānak is a Sacrifice to Thee. [2-1]

Devghandhāri

O mother, the Lord's Will must come to pass.  
The Master has Created His diverse Creation : and while one loses, the other gains. [1-Pause]  
At one time man blooms in bliss, at another he wails in grief.  
At one time he gathers The Dirt of Ego, at another he washes it off in the Society of the Holy. [1]  
Yea, no one can obliterate the Master's Will, for I See not another like Him.  
Says Nānak, "I am a Sacrifice to the Guru, by whose Grace I rest in Peace". [2-2]

Devghandhāri

O mother, as I reflect upon and hear of the (Yama's) abode of Pain, I'm filled with dread. P. 529  
So shed I my sense of "my-ness and thy-ness," and seek I the Refuge of the Lord, my God. [1-Pause]  
And I accept what comes in His Will, and say not 'no' to what He Bids me do,  
And, I forget Him not even for a moment, for, forsaking Him I live not. [1]  
The Perfect Creator-Lord is the Giver of Peace, and Suffers He my immense Ignorance ever.  
I am without merit, without beauty, and without caste, but I am Saved, for the Lord, the Bliss-incarnate, is my Spouse. [2-3]

Devghandhāri

O mind, utter ever the Lord's Praise,  
For, Singing and Hearing and Contemplating Him, one is Saved, caste or no caste. [1-Pause]  
I know this Way, for I'm Merged in my Creator-Lord.  
Whosoever has bound himself down to the ways of flesh, has remained not forever. [1]  
(But) I've gathered Peace and my Fear and Doubt are dispelled, for the Lord is in Mercy upon me.  
Says Nānak, "My Destiny was Fulfilled, when in the Society of the Holy, I shed my Craving and Greed". [2-4]

1. ਨਕਟੀ : (नकटी) lit. nose-clipt, noseless.
2. ਚਕਟੀ = ਚਟਕੀ : (चटकी) desire, crave for.
3. ਛੁਕਟੀ = ਛੁਟਕੀ : (छुटकी) released, emancipated.
4. ਅਵਘਟਿ : (Sans. अव + घट) outside the heart.

## Devchandhāri

O mind, I'll go the way the Lord Wills.  
 And become the meekest of the meek, and call only upon Him. [1-Pause]  
 The myriad shows of Māyā are in vain, so I lessen my love of these.  
 And as is my Master Pleased, that glorious Way I seek. [1]  
 And I become the Dust of the Saint's Feet, and Serve the Seekers of my Lord.  
 Says Nānak, "I gather all-peace and Glory and I live only if I utter His Name with the tongue." [2-5]

## Devchandhāri

O Master, by Thy Grace I have stilled my Doubt,  
 And I now believe that if Thou Blessest me with Thy Grace, the world is mine. [1-Pause]  
 Serving Thee, myriads of my Sins are washed off, and Thy Vision dispels all my Sorrow.  
 Contemplating Thy Name, I Attain immense Bliss, and the Care that eats into me is no more. [1]  
 Says Nānak : "In the Society of the Holy, I shed my Lust, Wrath, Greed, Falsehood and Slander,  
 And the Bonds of Māyā being loosed by the Lord's Grace, I am Emancipated." [2-6]

## Devchandhāri

O mind, shed all thy cleverness,  
 For, the Lord is the only Doer and the Cause ; cling thou then to His Refuge. [1-Pause]  
 Lose thy self and and surrender to thy Lord, for this is the Wisdom that the Guru-Saint has uttered:  
 And, submit to the Lord's Will and so be in Peace, that thy Doubt and Darkness are dispelled. [1]  
 Knowing Thee, O Lord, to be the All-wise Master, I have sought Thy Refuge.  
 Thou Establishest and Disestablishest in a moment, and I can know not the limits of Thy Power. [2-7]

## Devchandhāri M. 5

The Lord is my Life-breath ; He is the Giver of Bliss.  
 But rare is the one who, by the Guru's Grace, knows Him well. [1-Pause]  
 O Lord, Thy Saints are Beloved of Thee : and so they are not under the sway of Time.  
 They are Dyed Red in Thy Love; and they are Imbued with Thy Name. [1] P. 530  
 Our greatest Sins, and myriads of Sorrows and Ailments, O Lord, are destroyed by Thy Eye of  
 Grace.  
 And, when Awakened is one from his Sleep, he Sings Thy Name, clinging, like Nānak, to the Feet of  
 the Guru. [2-8]

## Devchandhāri M. 5

That Lord I have Seen with my own eyes both here and there :  
 Who Blesses all life with Bliss, and Nectar-sweet is Whose Speech. [1-Pause]  
 The Darkness of Ignorance is dispelled through the Saints ; through the Guru am I Blest with a  
 Soul.  
 And, in His Mercy, the Lord Makes me His Own : and the Fire of Desire within me is  
 quenched. [1]  
 Neither I did good Deeds nor practised Discrimination, nor did my Conduct become Pure.  
 Says Nānak, "So abandoning my cleverness and outer discipline<sup>1</sup>, I have repaired to the Guru's  
 Feet". [1-9]

## Devchandhāri M. 5

Contemplate the Lord's Name : in it is thy Profit.  
 For one is Emancipated thus and is in Peace, Poise and Bliss ; and the Bonds that bind him to the  
 Yama are snapped. [1-Pause]  
 I have searched and searched and reflected upon it and found that the Lord is with the Saints.  
 But, they alone come by this Treasure, in whose Destiny it is so Writ. [1]

1. संतमः (Sans. संयम), restraint, continence; here it means 'show of Piety'.

They alone are Fortunate and men of Honour : yea, they alone are the truly Rich :  
They, Nānak, are Beauteous and Cultured, whose only Credit is the Lord's Name. [2-10]

**Devchandhāri M. 5**

O mind, why are you puffed up by ego ?  
For, what you feed upon is but Dirt and Impure ; and all that seems is reduced to the dust. [1-Pause]  
Contemplate only Him, your Creator and the Mainstay of your life.  
But forsaking Him, you cling to the Other, and so you, O Stark-ignorant one, come and go. [1]  
I am Blind, Dumb, Crippled and devoid of Sense, O Master, Bless me in Thy Mercy.  
For Thou, the All-powerful Lord, art the Creator and the Cause : and what is Nānak, Thy mere creature, before Thee ? [2-11]

**Devchandhāri M. 5**

That thy Lord is nearest of the near :  
Contemplate then Him and Sing His Praises, night and day, morning and eve. [1-Pause]  
O life<sup>1</sup>, Save thyself associating with the precious Society of the Holy, and Dwelling on the Name of thy God.  
Tarry not even for a moment, for Death chases thee ever. [1]  
O my Creator-Lord, pull me out of the dark Dungeon<sup>2</sup> (of Illusion) for Thou canst do what Thou Chooseth.  
Bless Nānak with Thy Name that he is ever in Peace and Bliss. [2-12]

**Devchandhāri M. 5**

O my mind, Contemplate the Lord's Name, meeting with the Guru,  
And you are Blest with Gladness and Poise and Bliss, and lo, your life strikes a firmer root. [1-Pause]  
The Lord, in His Mercy, will then Make you His Slave, and Snap all your Bonds of Māyā :  
And through Loving Adoration hymning the Songs of His Praise, you will leave behind the path of the Yama. [1]  
And then the Lord's Mercy will be upon you, your Dirt will be scrubbed clean, and you will realise the invaluable Life-object.  
Says Nānak : I am a Sacrifice a myriad times to my Master, who is Unfathomable and Unreachable. [2-13]

**Devchandhāri M. 5**

O mother, (Blessed is he) who Sings the Lord's Praise : P. 531  
He reaps the Fruit of Life, and he's thus Attuned to the Lord. [1-Pause]  
He is the most Beauteous, the most Virtuous, Brave and Wise, who joins the Society of the Saints.  
He utters the Lord's Name with the tongue, and is cast not into the womb again. [1]  
His body and Mind are filled with the Perfect Master, and he Sees not another in the universe,  
And, he is cast not into Hell, Nānak, whom the Lord Owns as his Own. [2-14]

**Devchandhāri M. 5**

The mercurial (mind) of man is lured away by the Dream.  
He knows not that he must leave it all off, and so is intensely involved with Māyā. [1-Pause]  
He is attracted, by the bloom of flowers, and strives only to gather Vice.  
And whatever sharpens his greed, he runs after it instantaneously. [1]  
But, when he is tired of his wander-lust and comes to the Door of the Saint,  
The Transcendent Lord is in Mercy upon him, and He Unites him with Himself. [2-15]

1. Lit body.

2. फिटर : (बिड) Sans. बिलम्, lit. hole.

Devghandhāri M. 5

All my Peace I find in the Feet of my Guru.  
 For, the Guru's Feet destroy all my Sins and give Sustenance to my Mind, this is also the Support  
 that ferries me Across. [1-Pause]  
 This, indeed, is my worship, my flower-offering, my obeisance and service that I stand at the Feet of the  
 Guru.  
 My Mind is then in Bloom and is Illumined, and I am cast not into the womb again. [1]  
 I See but the fruitful Vision of the (Guru) Saint, and Dwell ever only upon it.  
 And so the Lord is in Mercy upon me, for I seek the Refuge only of the Saint. [2-16]

Devghandhāri M. 5

Say thy Prayer only to thy Lord :  
 And He Blesses thee with the four life-objects<sup>1</sup>, and Bliss, and all the Treasures and Gladness and Poise,  
 and the Miraculous powers. [1-Pause]  
 I shed my Ego and repair to the Lord's Feet, and hold fast to His Skirt.  
 And as I seek the Refuge of the Master, I am touched not by the Sea of Fire. [1]  
 Such is the Lord's forbearance that He Suffers myriads of Sins of the ungrateful Wretches.  
 For, He is Compassionate, the Perfect Lord ; Nānak seeks His Refuge. [2-17]

Devghandhāri M. 5

He whose heart Cherishes the Feet of the Guru,  
 All his Woes and Sorrows are dispelled, and all his Afflictions are past. [1-Pause]  
 Sins accumulated birth after birth are eradicated, and one gathers the merit of myriads of ablutions.  
 And one Sings the Praise of the All-powerful Lord, his Mind Attuned to Him in Perfect Poise. [1]  
 In His Mercy, the Lord makes him His Slave, and snaps He all his Bonds.  
 So Nānak live Contemplating Thy Word, O Lord, and he is ever a Sacrifice unto Thee. [2-18]

Devghandhāri M. 5

O mother, I long to see the Beloved Feet of my Lord :  
 Be Merciful to me, O God, that I forsake them never from my Mind. [1-Pause]  
 And applying the Dust of the Saint's Feet to my Forehead, I burn off the vices of Lust and Wrath. **P. 582**  
 And I take myself to be the lowliest of the lowly and this-wise gather the Peace of my Mind. [1]  
 And Sing I the Praise of my Eternal Lord, and shake off all my Sins,  
 And so gather the Treasure of His Name, and hug it to my bosom and Cherish it in my heart. [2-19]

Devghandhāri M. 5

O Lord, I long to See Thy Vision,  
 And Contemplate Thee in the Mind, night and day, for I love Thee even more than my life.  
 [1-Pause]  
 I have reflected upon the Shāstras, the Vedas, the Purānas and the Smritis, and have found this  
 to be their Quintessence :  
 That the Perfect Lord of the meek, the Sustenance of our life, alone Ferries us across the Sea  
 of Existence. [1]  
 Thou, O Lord, forever art the Support of Thy Seekers and Slaves, in the midst of Māyā.<sup>2</sup>  
 Of their Feet Nānak ever seeks the Dust : O Lord, Bless him Thou with this Boon. [2-20]

1. The four ends of human existence are ਧਰਮ (religious & moral merit, virtue, righteousness, good conduct), ਅਰਥ (attainment of riches or worldly prosperity), ਕਾਮ (love or desire of sensual enjoyments), and ਮੁਕਤੀ (final emancipation) deliverance of the soul from recurring births or transmigration).

2. ਤਾਂ ਕੇ ਬਿਖੈ ਅਧਾਰਾ (ਜਾਂ ਕੀ ਕਿਥੈ ਅਧਾਰਾ) : Thou art their Support (ਅਧਾਰਾ) in the midst of Māyā (ਜ਼ਬ੍ਹੇ, lit. poison).

Devghandhāri M. 5

Thy Seeker, O Lord, is intoxicated with Thy Love, the Cure-all.  
He is Imbued with Thy Love and forsakes Thee not for another. [1-Pause]  
Awake<sup>1</sup> as in sleep, he partakes of the Food of Thy Essence :  
And gathers the merit of bathing at all the pilgrim-stations, as he bathes in the Dust of the Saint's Feet. [1]  
Blessed is the life of such a one who has made everyone the True son<sup>2</sup> of the Lord,  
And who Emancipates each and everyone, himself Realising the Perfect God. [2-21]

Devghandhāri M. 5

O mother, without the Guru, one gathers not Wisdom :  
Wail howsoever one may, one Meets not with the Lord of the earth. [1-Pause]  
One is bound to Sorrow and the disease of Desire, and wanders through myriads of wombs,  
And knows no respite, without the Society of the Holy : before whom can he go to cry out his distress ? [1]  
When my Lord and Master is in Mercy, I am Attuned to the Feet of the Saint,  
And all the dreadful links of Sorrows are snapped, and I Merge in the Lord's Vision. [2-22]

Devghandhāri M. 5

The Master Himself is Merciful to me :  
And I am in Bliss and Gladness, and I, the child of Gopāl, am Saved. [1-Pause]  
With joined palms, I pray to my Transcendent Lord, and Contemplate Him I in my Mind.  
Lo, the Lord has Given me His Hand, and eradicating all my Sins, has kept me Whole. [1]  
Everyone now Sings the Lord's Song of Joy, shouting 'Victory to the Lord.'  
Says Nānak, "O Lord, I am a Sacrifice to Thy Slaves who Emancipate all like me." [2-23]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Devghandhāri M. 5

I now pray to my God : P. 533  
And the Compassionate Lord, the Dispeller of Sorrow, is Merciful to me, and all my Cares are past.  
[1-Pause]  
How Sinful was I and Deceitful and Greedy, but the Lord bore patiently with me.  
He Kept His Hand on my Forehead and made me Glorious, and my vicious Destroyers were themselves destroyed. [1]  
Such, indeed, is my Beneficent Lord, the Beautifier of all, whose very Sight is Fruitful and the harbinger of Poise.  
Says Nānak, "My Lord is the Benefactor of the Meritless : so I Cherish His Feet in my heart". [2-24]

Devghandhāri M. 5

Supportless am I ; and, the Lord is my (only) Support.  
O Thou Protector of all, I seek Thy Refuge. [1-Pause]  
Protect me, O Destroyer of the Demons, from all sides<sup>3</sup>,  
From behind<sup>4</sup> and in the Yond and at the end. [1]  
Whenever I recollect, I recollect nothing but Thy (Virtues).  
For Cherishing them, my Mind is made Pure and Whole. [2]

1. Lit. sitting.
2. मरिचु : (Sans. सपुकिन् ), having good sons.
3. पक्ष : (Sans. पक्ष) : side.
4. i.e. from my past.

I Hear and Sing nothing but the Word of the Guru,  
And make a Sacrifice of myself to the Vision of the Saint. [3]  
Yea, the One alone is the Mainstay of me,  
For, the Lord of Nānak is the only Creator-Lord (of all). [4-52]

Devghandhāri M. 5

O Lord, this is the objective of my life :  
O Thou Treasure of Mercy, O Thou Compassionate Lord, Bless me with this Boon : that I follow ever  
Thy Saints. [1-Pause]  
And in the early morn, I go to fall at their Feet, and, night and day, I See their Vision,  
And I yoke my body and Mind to their Service,  
And utter the Lord's Praise with my tongue. [2]  
And I Cherish Thee, my Lord, with every breath, and keep ever the company of Thy Saints.  
And I lean on Thy Name alone, and (only this kind of) Bliss I am ever Blest with. [2-26]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Devghandhāri M. 5

O friend, to such a Lord have I Attained,  
That He Forsakes me never and Keeps ever my company ; so I Sing always of Him, through the  
Guru's Word<sup>1</sup>. [1-Pause]  
I Meet my Beauteous Lord, who Blesses me with Beatitude and leaves not my Hand.  
I have seen myriads of people, but they equal not even a hair<sup>2</sup> upon His Being.  
Blessed is His Temple, Beauteous His Gate, within which Rings ever the subtle, Unstruck Music of  
the Word.  
Says Nānak, "He the one abides ever in Bliss who clings 'fast to the Door of the Lord".  
[1-2-27]

Devghandhāri M. 5

My Mind longs to have insight into Thy Name.  
I have wandered through all places and now I follow no one but the Saint, [1-Pause]  
Whom shall I serve, whom shall I Contemplate, for whosoever seems but goes.  
So seek I the Refuge of the Saints, and my Mind longs to have the Dust of their Feet. [1]  
I know not the Way, nor have I any Merit, and Treacherous and Tumultuous is the Sea of Māyā.  
So, I fall at the Feet of the Guru that all my Evil desires wear off. [2-2-28]

P. 534

Devghandhāri M. 5

Nectar-sweet, O my Beloved Lord, are Thy Words :  
O Thou Beauteous Enticer of my heart, O Thou who art in the midst of all and yet Detached.  
[1-Pause]  
I seek no dominion for me, nor Deliverance, for I crave for nothing but the Love of Thy Lotus-Feet.  
Thou alone art Brahmā, Shiva, Indra, the ascetic and the seer ; in Thy Presence are they all contained.  
I, Thy meek Slave, O Master, seek Thy Door, and cling in utter humility, to the Refuge of the  
Saint.  
Says Nānak, "Lo, I've Met with my Beauteous Lord, and my Mind is Cooled and is in Bloom".  
[2-3-29]

1. गुरु मिलि : (गुरुमिलि) lit. meeting with the Guru.

2. रोम : (Sans. रोमन्) lit. the hair on the body of men and animals.

Devghandhāri M. 5

The Lord's Seeker Swims across the Sea of Existence, Contemplating the Lord's Name.  
And, the Lord is in Mercy upto him and casts him not into the womb again to die. [1-Pause]  
He Sings the Lord's Praise in the Society of the Holy, and wastes not the Jewel of human birth.  
Singing the Lord's Praise he Cross the Sea<sup>1</sup> of Poison, and Saves he generation upon generation. [1]  
The Lord's Lotus-Feet he Cherishes in the heart, and with every breath he Utters the Lord's Praise.  
Nānak has sought the Sanctuary of the Lord of the universe, and he is a Sacrifice unto Him ever and  
forever more [2-4-30]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Devghandhāri M. 5

Men wander through the woods clothed in (saintly) garbs, but the Lord Keeps ever away from them  
all. [1-Pause]  
They discourse upon Him and sing songs of piety, but within them is Dirt and Vice<sup>2</sup> [1]  
Alluring are their looks, sharp-witted are they, and, bedecked with knowledge, their tongue seems  
beauteous<sup>3</sup>. [2]  
(But for them) to forsake Ego and Desire, and the sense of "mine and thine" is a path as sharp as the  
edge of a sword.  
Says Nānak : they alone Swim across the Sea of Existence who, by God's Grace, have sought the Society  
of the Saints. [4-1-31]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Devghandhāri M. 5

I have experienced that my Beloved Lord is the Highest of the high.  
Of Him there is no equal : I've searched immensely<sup>4</sup> through and through. [1-Pause]  
Utterly Infinite and Unfathomable and Deep and Unreachable is He:  
Inweighable and Invaluable too : pray, how is He, the Enticer of the mind, to be Attained ?  
Myriads have searched Him through a myriad paths, but, without the Guru, one Attains not unto Him.  
Nānak : when the Lord, in His Mercy, Leads us on to the Saint, one partakes<sup>5</sup> of His Essence. [2-1-32]

Devghandhāri M. 5

I have seen all over : there is not another like God. P. 535  
And, Pervades He all the spheres and all the parts and the peoples of the earth. [1-Pause]  
Unfathomable is He : how can one utter His Praise ? I live ever hearing of my Lord.  
In all the four castes<sup>6</sup> and the four quarters<sup>7</sup> of man's life it is the Service of the Lord that Emancipates.  
[1]

- 
1. ਬਨੁ : (Sans. वनम्), water.
  2. ਗਾਰ : (ਗਾਰ) (ਗੰਦ ਮੰਦ, not ਗਾਲੀ) ।
  3. ਚਾਰ : (Sans. चारु) pleasing, lovely, beautiful, elegant, pretty.
  4. ਮੁਚਾ : much.
  5. ਭੁਭੁ : (Sans. भुज् ) to enjoy, use, possess.
  6. ਚਾਰਿ ਆਸਰਮ : (ਚਾਰਿ ਆਸਰਮ) a class or religious order of which the Hindus reckon four kinds referable to the different periods of a Brahmin's life; viz., 1st, the *Brahmchari*, who devotes his life to religious exercises, study, austerity, and celibacy; 2nd, the *Grihi* or *Grihastha*, who lives in the world and rears a family; 3rd, the *Vanaprastha*, who retires from the world with his family; and passes life in devotion in the forest; 4th, the *Sanyasi*, who completely renounces the world and its attachments and lives on alms.
  7. ਚਾਰਿ ਬਰੰਨਾ : (ਚਾਰਿ ਬਰੰਨਾ) the four principal castes of Hindus, viz., (1) *Brahmana*, (2) *Kshatriya*, (3) *Vaishya*, and (4) *Shudra*.



The Guru has Embedded in me the Word, and so have I Attained to the Supreme State (of Bliss) ; my Duality is dispelled and I am at Peace.  
Says Nānak, "I've crossed the Sea of Existence by Attaining unto the Treasure of the Lord : and now I am in Peace and Poise." [2-2-33]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Devchandhāri M. 5

Know thou that there is but One and One Lord alone,  
Know thou this through thy Guru that the Lord is but One. [1-Pause]  
Why wander about, O brother, when He Pervades all, all over. [1]  
As is fire locked in the wood, but without knowing the way, it serve us not,  
So, without knowing the Way through the Guru, one finds not the Lord's Door.  
Abandon thy ego, O Nānak, in the Society of the Holy, and Attain thou to the Treasure of all-Good.  
[2-1-34]

Devchandhāri M. 5

We can know not the state of the Lord. [1-Pause]  
How can one see Him through some clever contrivance, when they, who utter Him, enter into the realm of Ecstasy. [1]  
The heavenly singers, the attendants of the angels, the ascetics and the seekers, the angelic beings and gods like Brahmā, and the four Vedas utter but of Him alone.  
Unfathomable, Unreachable and Indescribable is my Lord.  
Say thou Nānak, that the Merits of the Lord are ineffable, and one can hymn them not all, for they are Infinite. [2-2-35]

Devchandhāri M. 5

Contemplate and Sing only of the Creator-Lord  
That you become fear-free and are in utter Bliss and Poise and know that He, the One, is also Infinite.  
[1-Pause]  
That Guru, whose very Sight is Fulfilling, is Writ in my Destiny<sup>1</sup>:  
And wherever I See, I See Him ever in my company,  
And His Lotus-Feet are my life-breath and my Mainstay. [1]  
All-powerful and Unfathomable and Highest of the high is my Master :  
Abiding in all hearts and nearest of the near.  
Nānak has, therefore, sought Refuge of Him of whom there is no limit, no end. [2-3-36]

Devchandhāri M. 5

O mind, retrace, retrace, thy steps  
From the company of the worshippers of Māyā.  
False is the love of the False.  
And, till one releases oneself from its grip, one finds not Deliverance. [1-Pause]  
Into the house filled with collyrium whosoever goes is blackened,  
But he who is no more under the sway of the three Modes, by the Guru's Grace, touches it not.  
I ask this Boon of my Beneficent Lord that me He ties up not with the worshippers of Māyā; P. 536  
And Makes of me a Slave of His Slaves, and my head rolls in the Dust of the Saints' Feet. [2-4-37]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Devchandhāri M. 5

O my Ever-powerful Lord, my Kindly Light<sup>2</sup>, I am a Sacrifice unto Thee.  
I long for the Song of Thy Saints and Cherish I their Feet. [1-Pause]

1. Lit. forehead.
2. Lit way, path.

O Thou worthy of Praise<sup>1</sup>, O Thou Fount of Mercy, O Thou Reveller in Poise,  
Thou art One and yet Infinite : Thy Abode hath no peer. [1]  
All miraculous powers and all treasures are in the palm of Thy Hands, O Thou Life of all life,  
Master of all, of a myriad names,  
Be Thou Merciful to Nānak, O God, that he lives ever singing Thy Praise. [2-1-38-6-44]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

**Devchandhāri M. 9**

This my mind follows *me* not :  
And goes its own way and shrinks not from Evil. [1-Pause]  
Madly intoxicated by the Wine of Māyā, one utters not the Lord's Praise,  
And lures away<sup>2</sup> the world through deceit, and thus fills his belly. [1]  
As is the dog's crooked tail, so is he, and listens not he to the Counsel of Wisdom.  
Says Nānak : "Contemplate thou the Lord's Name, that thou art fulfilled". [2-1]

**Devchandhāri M. 9**

Thy mother, father, brothers, sons, wife and kindreds,  
Are related to thee only while thou art alive. [1-Pause]  
Yea, when thy breath leaves off thy body, they call thee a ghost  
And they keep thee not even for a moment and drive thee out. [1]  
The illusion of the world is like the delusion of a deer<sup>3</sup>, reflect thou on this in thy mind :  
And Contemplate the Lord's Name that thou art Saved. [2-2]

**Devchandhāri M. 9**

False, O, false are the loves of the world :  
For, all are attracted to thee for their own pleasure, may it be thy friend or wife. [1-Pause]  
Say they all : "Thou art mine, mine", and pretend to be attached to thee from the mind.  
But they stay not with thee at the end ; how strange are the ways of the world !  
Thy foolish mind knows it not, though it is instructed, day in and day out.  
Nānak : one Crosses the Sea of Existence only when one Sings the Lord's Praise. [2-3-6-38-47]

1. नामन = नाम (नम) (यस) praise; वाहन : vessel.

2. डरवै : (Sans. हन् ) lit. to deceive, to cheat.

3. भिन्न त्रिपुनः : (सुग वृष्ण) vapour floating over sands or deserts and appearing at a distance like water ; mirage.

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha,  
The Creator, Without Fear, Without Hate, the Being Beyond Time,  
Not incarnated, Self-existent, The Enlightener

Bihāgarā M. 5, Chaupadās

P. 537

I was ever in the company of the Demons.  
I abided with the Serpents.  
I tried all ways to shake them off, (but in vain). [1]  
And then I uttered the Lord's Name,  
And lo, I Attained the Peace of Equipose. [1-Pause]  
False is the love of the world,  
For it casts man on the whirlpool (of coming-and going). [2]  
All men are but passers-by,  
Who have gathered under the shade of a tree.  
But getting attached to the Other, they are tied down to a myriad Bonds. [3]  
Eternal only is the Society<sup>1</sup> of the Saints,  
Where are Sung the Praises of the Lord.  
Nānak, therefore, has sought the Refuge of his only God. [4-1]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bihāgarā M. 9

No one knows the State of the Lord :  
And even the Yogis, the celibates and men of austerity and wisdom have found it not. [1-Pause]  
In a moment, the Lord Makes kings of beggars, and beggars of kings.  
And Filling, He empties, and the empty He Fulfills ; this, verily, is the way of my God. [1]  
He Himself has Evolved His Māyā, and watches Himself He all :  
And Manifests He in many, many ways, and yet Keeps Detached from all. [2]  
Infinite, Endless, Unknowable and Immaculate is the Lord, who has Lured away the whole world.  
Leave off then all thy Doubts, O man, and Attune thyself to the Feet of the Lord. [3-1-2]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bihāgarā, M. 4, Chhant

O my life, Contemplate the Lord's Name : for, Invaluable is the Name one gathers through the Guru.  
My Mind is pierced through with the Name : it Loves the Name, with the Name it is washed clean. P. 538  
O life, if we hold our Mind with the Instruction of the Guru, it wavers not again :  
And it gathers the Fruit of thy heart's Desire ; and it Sings only the Lord's Praise. [1]  
O my life, through the Guru's Instruction, the Nectar-Name rains upon us, and with the tongue we utter  
the Song that is Nectar-sweet.  
Yea, Nectar-sweet is the Word of the Lord's Devotees; Hearing it with the Mind, one is Attuned to  
the Lord.  
And the God, long-separated from him, Hugs him instantaneously to His Bosom.  
Says Nānak : "His mind is then in Bliss and within him Rings the Unstruck Melody of the Word". [2]

1. ਸਫਰੀਆ : (सफरीआ) (Arabic सफ), society, companionship.

O my loved mates, lead me on to my Lord.  
 I'll surrender my mind to him who utters to me the Gospel of my God.  
 Contemplate the Lord, O life; through the Guru's Word; and gather the Fruit of thy heart's  
 Desire.  
 So, hasten to the Lord's Refuge, O life, for it is only men of Destiny who Contemplate His  
 Name. [3]  
 Be Thou Merciful to me, O Lord, and, Meeting me, Illumine my mind with the Name enshrined in the  
 Guru's Word.  
 My Mind is saddened without Thee, as the lotus is sad without water.  
 When the Perfect Guru Unites me to Thee, O my Lord, Thou seemest so near, so near, to me.  
 Blessed is the Guru who shows me the Path to Thee, O my God, and then I flower with Thy  
 Name. [4-1]

#### Bihagara M. 4

Nectar-sweet is the Name of the Lord. O my life; but, this Nectar one gathers through the Guru's Word.  
 Poisonous is the lure of the self; it is through the Lord's Nectar that this poison is eradicated.  
 The dry wood of the mind then is in bloom, and the Mind Contemplates the Lord's Name.  
 The Lord by His Writ has made our Destiny great; O life, let us Merge in the Name of the  
 Lord. [1]  
 My Mind is attached to the Lord, as the child is to the mother's milk.  
 We gather not Peace without the Lord, as the *Chātrik*-bird wails without the rains.  
 Seek the Refuge of the True Guru. O life, and He utters to thee the Merits of the Lord.  
 When one Unites with the Lord, O life, in one's Home Rings the eternal Melody of Bliss. [2]  
 Ego separates the self-willed from the Lord, and bound down to the Poison, they are burnt by the  
 sense of I-amness.  
 As a pigeon<sup>1</sup> falls into the net, O life, so are the self-willed trapped by Death.  
 And they who are bound to Māyā and Desire, they, the self-willed ones, are Unwise wretches. P. 539  
 The Lord's seekers cry out in distress for the Lord's Refuge and the Guru-God gives them the  
 Refuge. [3]  
 The Devotees, Attuned to the Lord, are Saved : and by great Destiny, they Attain unto the Lord.  
 O my life, the Lord's Name is the Boat, and the Guru the Boatman who ferries thee Across with the  
 oars of the Word.  
 Thy Lord is ever Beneficent, ever Compassionate, O my life ; through the Guru's Grace, He  
 seems sweet to thee.  
 The Lord, in His Mercy, Hears the Seeker's Prayer : and Nānak, His Servant, then Dwells on His  
 Name. [4-2]

#### Bihagara M. 4

O my life, in the world the only good Deed is the hymning of the Lord's Name ; for, through the Lord's  
 Praise, the Lord is Enshrined in thee.  
 O my life, the Lord's Name is Purest of the pure : Contemplating it, one is Saved.  
 All one's Sins and Sorrows are dispelled ; and all one's Dirt is cleansed by the Guru, through the Name.  
 One Cherishes one's Lord by great good Fortune ; through it, even the Ignorant wretches are  
 Saved. [1]  
 They who Contemplate their Lord overcome the five (Desires).  
 Within them is the All-filling Treasure of the Name, yea, through the True Guru is the Unknowable  
 Known.  
 The Guru fulfils all thy Desires, O life ; and through thy Lord all thy Hunger is satiated.  
 In my Lot, the Lord has so Writ that I Sing ever the Praises of the Lord. [2]  
 We the Sinners, the Deceivers and the Betrayers of others, are beguiled by Māyā.  
 And if, by good Fortune, we attain unto the Guru, through Him, we Attain Salvation and the Way.  
 O my life, when the Guru pours Nectar into thy Mouth, thy Dead soul comes to Life again.  
 He who Meets with the Guru, O my life, all his Woes are dispelled. [3]

1. बपुडि : (Sans. कपोत) : a pigeon.

Purest of the pure is the Lord's Name, O my life : Contemplating it, all thy Sins are washed off.  
The Sinners the Guru-God makes Pure, O my life, and one's name resounds throughout the world,  
through the ages.  
And then the Dirt of Ego is washed off, bathing in the Lord's Pool of Nectar.  
Yea, all the Sinners and Wrong-doers are Saved, if they are Imbued with their Lord even for an  
instant. [4-3]

**Bihagara M. 4**

Sacrifice am I to those whose Mainstay is the Lord's Name.  
The Name was Enshrined in my Mind by the True Guru : and through it I was Ferried across the Sea  
of Poison.

O my life, they who dwelt on the Lord single-mindedly, everyone shouts the Victory of those  
Saints. P. 540

Nānak has Attained Peace, Dwelling on the Lord, and all his Pain is dispelled. [1]

Blessed is the tongue, O my life, which sings the Praises of my Lord :

Blessed are the ears, O my life, which hear the Song of the Lord, the God.

Blessed is the head, O my life, which falls at the Feet of the Guru.

Sacrifice is Nānak to the Guru who has brought the Lord's Name to his Mind. [2]

Blessed and Approved are the Eyes, O my life, which See the Vision of the Guru-Saint.

Blessed and pure are the hands, O my life, which write out the account of the Lord's Praise.

O my life, of him I will worship the Feet who treads the Path of Righteousness.

Nānak is a Sacrifice unto those who, Hearing it, Believe in the Lord's Name. [3]

O my life, the earth, the sky and the under-world Dwell upon the Name of the Lord.

And, the air, water and fire too utter the Praise of the Lord.

And all the woods and blades of grass, yea, the whole world Dwells upon the Lord.

Nānak : he the one is Robed at the Lord's Court, who turns his face God-wards and dedicates his  
Mind to the Lord. [4-4]

**Bihagara M. 4**

They who remember not the Lord's Name, O my life, they, the self-willed ones, are Ignorant Wretches.

They who set their minds on Desire and Māyā, they leave the world regretfully in the end.

They who are lured away by Sin here, get no Sanctuary Hereafter in the Lord's Court.

But they who are Emancipated, through the Guru, and Dwell upon the Lord, Merge in the Lord's  
Name. [1]

Go out ye all and Meet the True Guru who brings the Lord's Name to all.

And tarry not in Cherishing the Lord, for who knows when one breathes one's last.

Blessed, Blessed is the time, the auspicious moment and the hour, when one remembers one's God.

Nānak has Dwelt upon the Lord's Name, and now the couriers of the Yama touch him not. [2]

The Lord Sees and Hears everything, ever, O my life, and he alone is afraid who commits Sin.

But he whose heart is Pure, he casts off all his Fears.

His Mind is filled with the Name of the Fearless Lord, and all his vile traducers yelp but in vain. P. 541

Nānak has Served the Perfect Guru, and so all his traducers have fallen at his feet. [3]

Serve ever that Lord, O my life, who is the Highest of the high.

They who Contemplate the One God, single-mindedly, O my life, they care<sup>1</sup> not for another.

Serving the Guru, one Enters the Castle of the Lord :

And one's vile traducers<sup>2</sup> bark but in vain.

So Nānak has Cherished the Name which the Lord had Writ in his Destiny. [4-5]

**Bihagara M. 4**

All men are Thine, O my Lord, and Thou Knowest what we do in our inmost selves.

Thou art with us, both within and without : so See-est Thou all, though we deny Thee in the  
mind.

Thou art distant far to the self-willed Disbelievers, and so all their effort goes in vain.

Nānak has Contemplated the Lord, through the Guru's Word, and he Sees the Lord's Presence all  
over. [1]

1. चडा (चडा), चडा, i.e., feeling of gratitude, care.

2. यडा चडा : यडा; mischievous.

They alone are the True Devotees and the Seekers of the Lord, whom the Lord Loves.  
They are Robed at His Court and they Merge ever in their True Lord.  
In their company one's Sins are washed off, and, Imbued with the Lord's Love, the Lord's Grace and Approval is upon them.

Nānak prays thus to his Lord: "O God, Bless me with the Company of Thy Saints". [2]  
O my tongue, utter thou the Lord's Name that thou art rid of Desire.  
On whomsoever is the Grace of the Transcendent Lord, into his Mind comes the Lord's Name.  
He who meets with the Perfect and True Guru, O life, he gathers the Treasure of the Lord.  
By great good Fortune, Nānak is ushered into the Society of the Saints, and he Sings there the Lord's Praise. [3]

The Lord Pervades all space and interspace; the Transcendent Lord who is ever Beneficent.  
No one can know His limits; He is the Creator Lord, Perfect and, in all ways, the Builder of our Destiny.

He Sustains all life, O my life, as do father and mother their child.  
Says Nānak: "He is Attained not by a thousand clever devices, and he is Met only through the Guru"  
[4-6]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

#### **Bhagara M. 5. Chhant**

I've seen a miracle of the Lord, O my love, that whatever He does is righteous and just.  
The Lord has made this world his Play-house, O my love, in which the Players but come and go. P. 542

It is He who Created the world and Destined us to be born and die.  
And while the one He Unites to Himself, Ushering him into His Castle, the other He Makes but to wander in Doubt.

Thou alone Knowest Thy end, O Lord, Thou who Permeatest all.  
Nānak speaks the Truth, hear ye O Saints, that whatever the Lord does is righteous and just. [1]  
Come, let us get together, O my loved mates, let us Contemplate the Lord's Name,  
And Serve our Perfect Guru that we overcome the terror of Death.

They who abandon the Treacherous Path, by the Guru's Grace, they are Honoured at the Lord's Court :  
Yea, they, in whose Lot the Lord so Writ, to them let us be attuned night and day.

We shed our Ego and I-amness and Desire, when we seek the Society of the Holy.  
Says Nānak : "He who Contemplates the Lord is forever Redeemed". [2]  
Gather ye, O loved Saints, and, with joined palms, Worship the Eternal Person.

(In vain) did I seek to Attain Him, through worship of many kinds ; now let me offer this body and mind to the Lord.

(But) when the body, mind and riches belong to the Lord, what is it that we can offer to Him in Worship ?

On whomsoever is the Mercy of the Beneficent God, he Merges in the Being of the Lord.  
And in whose Lot it is so Writ, he Loves his Guru.

Says Nānak : "Repair thou to the Society of the Saints, and Worship the Lord's Name". [3]  
I searched for my Lord in all directions, but I found Him in my own Home.

For, our Soul is the Temple of the Lord, and within it Abides our God.  
The Master Pervades all, but Manifests Himself only through the Guru.

And then our Darkness is dispelled and our Woes depart and the Lord's Nectar drips in our mouths.  
The Lord is wherever I See: He, the Transcendent Lord, Pervades all, all over.

Says Nānak : "When the Lord Unites us with the True Guru, we receive Him in our own Homes".  
[4-1]

#### **Bhagara M. 5**

The Lord is utterly Beauteous ; Bewitching and Enticing is He, Illuminating all hearts ; He is the Mainstay of all.

Magnificent is the glory of the Munificent One, who is Yonder of the yond.  
O Thou Compassionate, Beneficent and Beloved Lord, O my Spouse, meet Thou Thy meek Bride.

My Eyes thirst for Thy Sight and I can Sleep not, nor pass my Night, without Thee.  
I apply the Collyrium of Thy Wisdom (to my Eyes) and feed myself on Thy Name: with this, indeed,  
I am bedecked.

Says Nānak : "Thy Saint, O Lord, remembers Thee : so meet Thou him, O my God". [1]

I am the accursed of all, if Thou Meetest me not :

I try in a myriad ways to meet Thee, but none of my devices works.

Transitory are the world's riches ; without the Lord, I am Satiated not.

P. 543

And howsoever well I eat, drink and embellish myself, how can I live without my Lord ?

Night and day, I crave for Him : nay, I can live not without Him for a moment.

Says Nānak : "I am a Servant of the Saints, for through their Grace alone shall I Meet with my God". [2]

I seek to Mount the Bed of my Lord, but See not His Sight.

For, countless are my Sins ; how shall the Lord let me into His Presence ?

Meritless am I, without support and humble, and I pray : "Meet me, O Lord, the Treasure of Virtue, That I shatter the Wall of Doubt and Sleep in Poise, and in-gather Thee, The Master of Nine Treasures, even if I See Thee for a moment".

If my Beloved comes into my Home, and I, His Bride, receive my Spouse, I Sing the Song of Joy.

Prays Nānak : "I seek the Refuge of the Saints : O Lord, Bless me with Thy Vision". [3]

Through the Saints' Grace, I Attain to my Lord.

My Desire is sated, My Mind is cooled, the Fire within me is quenched.

And my days are Blessed as are my nights : and I enjoy the immense Bliss of Union with my Lord.

When my Loved Gopāl, the Supporter of the earth, becomes Manifest to me, how can I utter His Praise ?

My Doubt is stilled : my Greed and Attachment are past, and meeting my mates, the Saints, I Sing the Song of Bliss.

Prays Nānak : "I Dwell upon the Lord's Saints who have United me with my Lord". [4-2]

#### Bihagara M. 5

The Guru-God has Blest me and I utter ever the Lord's Name.

I utter the Nectar-Word of the Lord, and Dwell upon His Praise that His Will seems sweet to me.

Be Thou Merciful, O Lord, for, without Thee, I know not of another.

Thou art my All-powerful, Unutterable, Infinite and Perfect Lord, I surrender my body, mind and riches to Thee.

Ignorant am I and Unwise, and without Support, of mercurial mind, Powerless, of Low birth and Unknowing.

Prays Nānak : "I seek Thy Refuge, O Lord, Save me from this ceaseless coming and going". [1]

In the Sanctuary of the Saints, I Attain to my Lord, and utter ever His Praise.

When I apply the Dust of His Devotee's Feet to my body and mind, I, the Impure one, become Pure.

One becomes a Saint from a Sinner in the Society of those who've Attained to the Creator-Lord.<sup>1</sup>

Imbued with the Lord's Name, they Bless one with a Soul, and bless one with a Treasure which increases with each day.

They, who Dwell on the Lord and conquered their self, attained Miraculous powers and all the Treasures of the earth.

Prays Nānak : "It is through great Destiny that one meets with God's loved Saints". [2]

They who Dealt in Truth, they alone are the Perfect Merchants.

They attained the inexhaustible Treasure (of the Lord's Name) and reaped the Profit of the Lord's Praise.

Them Lust nor Wrath nor Greed contaminates, who are Imbued with the Lord.

They recognise but the One, accept the One, and are saturated with the One Lord alone.

In their Minds is Joy, and they cling to the Feet of the Saints.

Prays Nānak : "They in whose skirt is gathered the Lord's Name, they alone are the True Merchants". [3]

Dwell thou on that Lord, O Nānak, who by His Power holdeth all.

P. 544

And forsake thou not Him, the Creator-Lord, by the Guru's Grace, who is the All-pervasive Destroyer of the Demons.

For, them Sorrow ails not, nor Fear overpowers, who Dwell upon the Lord.

And they, by the Saint's Grace, Swim across the Sea of Material Existence, and fulfil their Destined end.

Within them rings Joy, their Mind is comforted, for they Meet with their Infinite Lord, the God.

Says Nānak : "Dwelling on my Loved Lord, all my Desires were fulfilled". [4-3]

1. सिपाई : Sans. (सिपाई), the Creator; Name of Brahma.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

**Bihagara M. 5**

Be thou long, O Bliss-given Night, for I am in Love with my Spouse.  
 Be thou short, O Pain-giving Sleep, that I worship my Master's Feet.  
 I crave the Dust of God's Feet, and seek Him ever ; I am in ecstasy, satiated with the Essence of the  
 (Lord's) Name.  
 Imbued am I with the Lord's Love in a state of Equipoise, and I have shed my false illusions.  
 The Lord Takes me by the arm, and saturates me with His Love, and I Walk on His True Path to  
 Merge in Him.  
 Prays Nānak : "Be Thou Merciful, O Lord, that I cling to Thy Feet". [1]  
 O my loved mates, repair ye to the Lord's Feet.  
 In our hearts is the Love of the Lord : let us now dedicate ourselves to His Worship.  
 And dedicating ourselves, Meditate upon the Lord, and go out to meet His Saints.  
 And, shed our Ego, Desire and Evil, and surrender our body, mind and riches to the Lord.  
 The Lord is Perfect and Magnificent and full of Merits; Meeting Him, the Wall of Doubt is felled.  
 Prays Nānak : "Hear ye this *Mantram*, O my mates, and Dwell ye ever on the Name of the  
 Lord". [2]  
 She who is the Lord's Bride, enjoys all pleasures:  
 She is widowed not, for his Lord is of long age.  
 She is never in Sorrow, Contemplating her Lord ; Blessed ever is she.  
 She Sleeps in Peace, destroying her Sins, and is ever awake to the Love of the Name.  
 She Lives with her Lord in constant Love, and Bedecks herself with the Lord's Name and the Word of  
 the Lord is ever sweet to her.  
 Prays Nānak : "The Lord has Fulfilled my Desire and I Attain to the Lord who dieth not". [3]  
 In that house Rings ever the Wedding-song, and myriads of Joys there are.  
 Where the body and Mind of man are Imbued with the Lord of Supreme Bliss.  
 For the Lord, our Spouse, is Infinite and Beneficent, the Master of *Māyā*, the Support of the earth,  
 and the Purifier of Sinners.  
 And when He is in Mercy, we Swim across the Sea of Material Existence.  
 Whosoever seeks the Lord's Refuge, him He Hugs to His Bosom : this is the innate nature of the  
 Lord.  
 Prays Nānak : "I've Attained to my Loved Lord who ever Sports in Joy". [4-1-4]

**Bihagara M. 5**

The Lord's Feet are the Pool (of Nectar) : Cherish thou them in the Mind. P. 545  
 And Bathe thyself in the Lord's Pool, and all thy Sins will be washed off.  
 Bathe ever in thy Loved Lord's Pool that thy Sorrow and Ignorance are dispelled.  
 And thou comest not again, nor goest, and the noose of the *Yama* (round thy neck) is loosed.  
 Go, join the Society of the Saints that thou art Imbued with the Lord's Name, and thy Desire is  
 fulfilled.  
 Prays Nānak : "O Lord, be Merciful that I Cherish ever Thy Lotus-Feet". [1]  
 There ever is Joy and Bliss and Rings there the Unstruck Melody (of the Word),  
 Where one shouts Victory to the Lord and Sings, in the company of the Saints, the Lord's Praise.  
 For this pleases the Lord that one be Imbued with the Lord's Love.  
 And (then) one reaps the Profit of His Being, overcoming his self, and one is United with the Spouse,  
 for long Separated from him.  
 He Holds him by the arm and is Merciful to him : for the Mercy of our only Lord is Infinite and  
 Unfathomable.  
 Prays Nānak : "They remain forever Pure in whose Mind Rings the True Word of the Lord". [2]  
 O thou Fortunate one, hearken to the Nectar-Word of the Lord :  
 But, he alone Cherishes it in the heart in whose Lot it is so Writ.  
 Indescribable is the Lord's Gospel, to him alone it is Revealed on whom is the Mercy of the Lord.  
 And he becomes immortal and all his Sorrows and Woes are dispelled.  
 And finds he the Refuge of the Lord who Forsakes him never, and he Cherishes the Lord's Love.  
 Prays Nānak : "Come ye, let us sing ever the Nectar-Word of the Lord". [3]



My body and mind are in ecstasy<sup>1</sup>, I can describe not my state.  
 For, from whomsoever I issued forth, in Him I have now Merged.  
 My Light is woven with the All-light, warp and woof : the drop has mingled with the Sea.  
 And I now See my Lord Pervading the earth, the seas and the interspace : now I see not another.  
 The Lord Permeates the woods, and all vegetation and the three worlds : I can fathom not His State.  
 Prays Nānak : "The Lord alone Knows His State who has Created all that there is". [4-2-5]

**Bihagara M. 5**

The Saints search for their Lord who is their life-breath.  
 They lose the strength of their being if they Meet not their Lord, the God.  
 O my Loved Lord, be Merciful to me, and gather me in Thy Skirt,  
 And Bless me with Thy Name that I Contemplate it ever, and live Seeing Thy Vision.  
 He the Lord is All-powerful and Perfect, Eternal, Highest of the high, Unfathomable and Infinite.  
 Prays Nānak : "O Lord, be Merciful, and Meet me Thou, O my life-breath". [1]  
 I practised austerity and contemplation to have the Vision of my Lord.  
 But the Fire within me was quenched not, without the Lord's Refuge.  
 O Lord, now I seek Thy Refuge ; cut my Fetters off that I Swim across the Sea of Material Existence.  
 I am helpless, O Lord, Ignorant and without Merit, overlook Thou my failings.  
 O Thou Merciful Lord of the meek, Supporter of the earth, All-powerful, Creator and the Cause.  
 Nānak, the *Chātrik*, craves for Thy *Swānti*-drop, for he lives only Cherishing Thy Feet. [2] P. 546  
 Drink, O man, the Lord's Nectar ; utter the Lord's Name :  
 And, Contemplate the Name in the Society of the Holy that you are fulfilled.  
 Thy Lord is the Fulfiller of all, the Destroyer of Sorrow : forsake Him not even for a moment.  
 He is ever in Joy, ever True ; and all Merits are contained in Him, the Lord of the universe.  
 Infinite is He, the Highest, without end, the Master of all, Unreachable is whose Abode.  
 Says Nānak : "My Desire is fulfilled, for I have Met the Lord of Lakshmi, the All-pervading He". [3]  
 The merit of a myriad *Yagnas* is his, who Hears and Sings of the Lord.  
 He who Contemplates the Name, his whole generation is Saved.  
 Beauteous he looks : his praise is indescribable.  
 O Thou Loved Lord, forsake me not : my Mind ever prays for Thy Vision.  
 How glorious the day when the Lord Hugs me to His Bosom, yea, He, who is the Highest of the high,  
 Infinite and Unfathomable,  
 And I am Fulfilled on Meeting my Loved Lord, the God. [4-3-6]

**Bihagara M.5, Chhant**

Why art thou attached to the Other, for treacherous is this path :  
 O thou Sinning one, there is no one to stand by thee.  
 No one stands by thee, and thou regrettest ever thy deeds.  
 For, thou recitest not the Lord's Praise ; and who knows, when will thy turn come again ?  
 Leaves that fall off the tree grow not again on it, and lone is one's Journey on the *Yama's* Path.  
 Prays Nānak : "Without the Lord's Name, one Wanders ever in Pain". [1]  
 One practises Deceit in secret : but the Lord, the Inner-knower, Knows all.  
 And when one's Account is settled before the Lord of Law, one is pressed like sesame in the oil-press :  
 And one suffers for one's deeds and is made to wander from birth to birth.  
 And intoxicated with *Māyā*, the enticer of all, one loses the Jewel of human birth.  
 But for the One Name of the Lord, one is wise in every other thing.  
 Prays Nānak : "Such is the lot (of the Vicious), that they choose not God, but Doubt and Desire". [2]

1. ਗਲਤੁ ਭਏ : (from Persian ਗਲਤਾਨ), i.e., inebriated with.

Now, who can plead on his behalf if the Ungrateful Wretch is Separated from the Lord,  
And is held by the cruel, hard-hearted Couriers of the *Yama*,  
Who drive him on (to Hell) for his Misdeeds : for he was attached ever to *Māyā*, the great Enticer,  
And he uttered not the Lord's Praise, through the Guru's Word, and so embraced he the molten  
steel.

And beguiled by Lust, Wrath and Ego, and being shorn of Wisdom, he Grieved.  
Prays Nānak, "He is led astray by his Destiny,<sup>1</sup> for he uttered not the Lord's Praise with his  
tongue". [3]

Without Thee, O Lord, there is not another whose Refuge I may seek.  
Thou art the Purifier of the Sinners : this, verily, is Thy innate Nature.  
Purifier of the Sinners art Thou, O Beneficent Master, Treasure of Mercy, I seek Thy Refuge.  
Take me out of the Blind Well, O Thou, the Sustainer of all hearts.  
Seek I Thy Refuge that Thou break my Chains and give me the Support of Thy Name.  
Prays Nānak : "Lend me Thy Hand, O Compassionate Lord of the earth". [4]

P. 547

Blessed is the day when I Meet with my Lord, the God,  
And within me is all Bliss and all my Woes are past.  
And, within me is Peace, Poise and Joy, and I utter ever the Lord's Praise.  
And with Devotion, I recite the Lord's Name in the Society of the Holy, and am cast not again into  
the womb.  
Spontaneously, He Embraced me to His Bosom, and lo, the Seed of my Eternal Destiny sprouted.  
Prays Nānak : "When the Lord Meets me of Himself, He Goes not away from me again".  
[5-4-7]

### Bihagara M. 5, Chhant

Hearken Thou to my Prayer, O my Master:  
Though full of Demerits, I still am Thy Slave.  
Thou art my Beauteous Lord, the Dispeller of Pain, the Fount of Mercy, and the Destroyer of Sorrow  
and Strife.

Now keep my Honour, for I seek Thy Refuge, O Thou Immaculate, All-pervading Lord.  
Thou, O Lord, Hearest all, Seest all, Thou art nearest of the near,  
Hearken Thou to my Prayer, O my Master, and Save the Honour of Thy Servant. [1]

Thou art the All-powerful Lord : I am but a meek beggar at Thy Door :  
I am in the grip of *Māyā*, Release me of its stranglehold, O Lord.  
Bound down by Greed, Desire and Vice am I, and commit I Evil and Sin :  
Free of all Bonds and Detached only art Thou, O my Creator-Lord, we men but reap the fruits of our  
deeds.

Take pity, O Thou Purifier of Sinners, I have wandered through many births and lost.  
Prayeth Nānak : "I am Thy Slave, O Lord, Thou alone art the Mainstay of my life". [2]

Thou art the All-powerful Lord : I have but little Wisdom (to know Thee).  
Thou Sustainest even the Ungrateful Wretches, and All-seeing is Thy Eye of Grace.  
Unfathomable is Thy Knowledge, Infinite art Thou ; I, the Low-born, know not a thing about Thee.  
I throw away the Jewel and treasure the trite, yea, I of the animal mind, Low and Ignorant.  
I have gathered nothing but *Māyā*, after a painful strife, but then it leaves me off, being of mercurial  
mind :

O Thou All-powerful Lord, Nānak seeks Thy Refuge, now Save Thou his Honour, pray. [3]

He from whom I was Separated, Him I Met through His Own Grace :  
And joining the Society of the Holy, I uttered the Lord's Praise.  
Uttered I the Lord's Beauteous Praise : and the Blissful Lord was Revealed to me.  
And I Mounted the Glorious Bed of my Spouse, and my Lord and Master made me His Own.—  
I abandoned all my cares and became care-free, and I suffered not Sorrow again.  
Nānak lives now, Seeing the Vision of the Lord, and Utters he ever the Praise of God who is the  
Treasure of Virtue. [4-5-8]

1. मेनेति : (Sans. संयोग), hap. luck.

**Bihagara M. 5, Chhant**

O righteous man, speak up : why are you silent so ?  
For, you have seen with your eyes the treacherous ways of Māyā !  
Yea, nothing of the world goes along with one without the Name of the Lord.  
And neither one's lands, nor raiments, nor gold, nor silver are of any avail to him.  
One's wife, sons, worldly glory, elephants and horses, and other means of luxury keep not one's company (in the end).

Prays Nānak : "But for the Society of the Saints, the whole world is false". [1]

P. 548.

O kingly being, why are you asleep and wake not (to the Real),

For many like you have wailed in vain for Māyā.

Wailed have many for this great Enticer, but there is no Peace except in the Lord's Name.

And a myriad devices and clevernesses work not, and then man passes off, as is the Lord's Will.

He the Lord, is All-pervading, in the beginning, middle and the end; yea, Pervades He all hearts.

Prays Nānak : "He who keeps the company of the Saints, goes with Honour to the Lord's

Abode". [2]

O king, know you that all your wise courtiers are of no avail to you :

You must separate from them : for leaning on them leads you to Agony.

You were deceived by the Mirage : how can you now attain Peace ?

And if you are involved in anything other than the Lord's Name, you waste the human birth in vain.

Your Thirst is quenched not by deeds of Ego, nor are you Fulfilled, nor attain Wisdom thus.

Prays Nānak : "Without the Lord's Name, many have Grieved in the end". [3]

The Lord, in His Mercy, has made me His Own.

He has pulled me out (of the Mire), and Blest me with the Society of the Saints.

And there I Contemplate my Lord, and I shed all my Sins and Woes.

This indeed is the highest Religion, this the act of Charity, this the highest Merit, for it goes along with me.

My tongue utters the Lord's Name : with it are my body and Mind Imbued.

Says Nānak : "Whomsoever the Lord Unites with Himself, he is the man of True Repute." [4-6-9]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

**Var of Rag Bihagara, M. 4**

**Shaloka M. 3**

It is through the Guru's Service and in no other wise that one Attains Bliss.

If one pierces one's Mind through, with the Guru's Word, one lives ever with God.

Nānak : he alone Attains to the Lord's Name whom the Lord Blesses with His Eye of Grace. [1]

**M. 3**

He whom the Lord Blesses with the Treasure of His Praise, expends it as well as he may.

(But), without the True Guru, it comes not to hand, no matter what works one does.

Nānak : the self-willed world is devoid of this Treasure, and remains Hungry in the Hereafter with nothing to feed upon. [2]

**Pauri**

Thou belongest to all, O God, for all are Created by Thee.

Thou Pervadest all and all Thy creatures Dwell upon Thee.

He with whom Thou art Pleased, of his Devotion Thou Approvest.

All that is in Thy Will happens, and all do what Thou Makest them do.

I Praise that Glorious and Sublime Lord who Saves ever the Honour of His Saints. [1]

1. Lit. country.

**Shaloka M. 3**

Nānak : the Wise have Conquered the world : the world Conquers all (save the Wise).  
 Yea, it is through the Lord's Name that one becomes Wise<sup>1</sup> but the Name comes to one the natural way.  
 The Mind, instructed in the Guru's Wisdom, becomes stable ; it no one can move nor perturb.  
 The Lord Owns His own Devotees and so Fulfilled are they. P. 549  
 The Egocentrics He Himself<sup>2</sup> Strays from the Path, for within them are Greed and Ego.  
 They pass their days in Strife and Reflect not on the Word.  
 Their mind the Creator-Lord Confuses and what they prattle is Sinful and Vain.  
 Whatever the Lord gives them, they are satiated not; for, Blinded by Ignorance, within them is the  
 immense Craving for more.  
 Nānak : it is better to break with the egotists, for they are attached to nothing but Māyā. [1]

**M. 3.**

Fear nor Doubt can hurt one, if one's Lord, the True Guru, Protects one.  
 For, He the Saviour, has been the Protector (of His Devotees) since beginningless time.  
 Meeting with the Loved Lord, one Attains Bliss, reflecting on the True Word.  
 If one Serves the Bliss-giving God, He, of Himself, then Tests one (and Approves). [2]

**Pauri**

All creatures belong to Thee, O Lord ; Thou art the Sustenance of all.  
 He whom Thou Blessest receive Thy Bounties, for there is no one to equal Thee.  
 Thou art the only Beneficent Lord of all : so, my Prayer is to Thee alone.  
 He with whom Thou art Pleased, Thou Approvest everything of him; yea, Blessed is such a one.  
 O Lord, all that happens is Thy Wonder : So I place my pleasure and pain before Thee. [2]

**Shaloka M. 3**

Those turned God-wards are pleasing to their God ; and, they ring True at the Lord's Court.  
 In the Minds of the God's friends is Bliss, for they Reflect on the Guru's Word.  
 They Enshrine the Word within, and so their Pain is dispelled and their Minds are Illumined.  
 Nānak : our Lord, the Saviour, Saves His Devotees, Blessing them with His Mercy. [1]

**M. 3**

Dedicate thou to the Guru's Service, Imbued with the Lord's Fear.  
 Yea, one becomes He whom one Serves if one walks in God's Will.  
 Nānak : the Lord is All-in-all : there's no other place for us to go to. [2]

**Pauri**

Thou alone Knowest Thy Glory, O Lord ; for there is no one to equal Thee.  
 If there be a rival of Thine, he would know : but Thou art Thy only equal.  
 They who Served Thee Attained Bliss : O, who can reach upto them?  
 Thou, our Beneficent Lord, hast the Power both to Create and to Destroy : so everyone begs of Thee  
 with joined palms.  
 Yea, I know not any one as Beneficent as art Thou, in the world or the underworld, in the spheres or  
 in the stars. [3]

**Shaloka M. 3**

If one Believes not, and Loves not one's Lord in the state of Equipoise,  
 And Relishes not the Word, but forces his will, what kind of Praise will he Sing of his God ?  
 Nānak : his life alone is Approved who Merges in Truth, by the Guru's Grace. [1]

**M. 3**

One Realises not one's self, but hurts others (for their shortfalls).  
 Himself, the Blind one abandons not his nature, and Separated (from God), he comes to Grief.  
 He reshapes not his mind in the Guru's Fear that he may Merge in His Being.

1. i.e. one is fulfilled.

2. ਮੁਢਲਾ (ਮੂਲ) (i) from the beginning, i.e., by God. (ii) utterly, totally.

So his Doubt goes not and, without the Word, he writhes in Pain.  
 Within him surge Lust, Wrath and Greed furiously, and his life passes in Strife.  
 Tired are his feet, hands, eyes and ears : and his days come to an end.  
 But, he loves not the True Name through which one Receives the Nine Treasures (of God).  
 If living, one Dies (to the self) and, so Dying, lives, he is Emancipated forsooth.  
 But, one is Blest not by God, without Deeds : how could such a one be Blessed ?  
 Cherish then the Guru's Word, O Ignorant one ; for Redemption and Wisdom both come from the  
 (Guru's) Word.  
 Nānak : one Receives the True Guru within oneself, if one sheds one's Ego. [2]

**Pauri**

He who Enshrines Thee, O Lord, within his Mind, why and what shall he fear ?  
 Our Lord Blesses us with everything, why then forsake His Contemplation even for a moment ?  
 He who Dwells on the Lord, he lives eternally in Bliss, for he keeps ever the company of the  
 Saints.  
 All Woes and Hungers of the Lord's Devotees are eradicated : yea, all Bonds of the Saints are sundered.  
 It is by the Lord's Grace that one becomes a Devotee of God ; and, Seeing him, others too are  
 Redeemed. [4]

**Shaloka M. 3**

Burnt be the tongue which Tastes not the Essence of the Lord.  
 Nānak : the tongue, Imbued with the Word, becomes sweet, if in one's Mind is Enshrined the  
 Name. [1]

**M. 3**

Burnt be the tongue which forsakes the Lord's Name.  
 Nānak : the man of God utters only the Lord's Name with his tongue, for he loves the Lord's  
 Name. [2]

**Pauri**

The Lord Himself is the Master, Himself the Devotee, Himself is He Devoted to Himself.  
 He Himself, Watching all, is Pleased ; He Himself Yokes all to their tasks in His Will.  
 He Leads some on the Path ; others He Strays from the Path.  
 True is my Lord, True is His Justice ; and He Constructs and Sees all His Play.  
 Says Nānak : "Sing then thy True Lord's Praise, by the Guru's Grace". [5]

**Shaloka M. 3**

Rare is the one who knows who a *Darvesh* is.  
 He who goes about begging from door to door : O cursed be his life and his robes.  
 If he sheds his hopes and fears, and, through the Guru, begs for the alms of the (Lord's) Name :  
 I'd Wash the Feet of such a one and be a Sacrifice unto him. [1]

**M. 3**

Nānak : The Tree (of the body) yields the Fruit (of God's Essence).  
 And the two birds, (Soul and the Oversoul), perch on it, and, wingless, they come and then fly away,  
 unseen.  
 (The Soul) enjoys all kinds of pleasures but, through the Word, remains Detached (within).  
 Nānak : they who are Imbued with the Fruit of the Lord's Essence, on them is the Grace of God<sup>1</sup>. [2]

**Pauri**

The Lord Himself is the Farm : Himself is He the Farmer : Himself He Grows and Grinds (the  
 corn).  
 Himself He Cooks, Himself He Places it on the platter, and Himself He Eats it too. P. 551  
 Himself is He the Water, Himself the Tooth-pick.  
 Himself He Offers a handful of water (to clean the teeth).  
 Himself He Calls the men to eat, Himself He Bids them off.  
 Yea, He to whom the Lord is Merciful, He Makes him walk in His Will. [6]

1. *Lit.* they are stamped with the Grace of God.

**Shaloka M. 3**

(Devoid of the Lord's Name) all deeds, all righteousness, bind one to the fruit thereof which may be Virtue or Sin.

And one is bound to Selfhood and Desire, and is involved with one's sons and wife.

And, then wherever one sees, one sees the Rope of Māyā, with which one gets Bound down.

Nānak : without the True Name, senseless are all one's doings. [1]

**M. 4**

The mind of the Blind one is Illumined, if he Meets with the True Guru, in God's Will.

He then breaks off his Bonds and, abiding in Truth, the Darkness of his Ignorance is dispelled :

And, (knows he that) all that he sees belongs to the Lord who Created all.

Nānak : seek thou the Refuge of thy Creator-Lord, and He will Save thy Honour. [2]

**Pauri**

When the Lord Created the Creation, He asked not the counsel of another.

Then, what could anyone give or take, when He Created not another like Himself.

Creating the Creation, the Lord Himself Blest all with His Bounties.

He Himself Instructed us in His Service, and He, the *Gurmukh*, Himself drinks-in His Nectar.

The Absolute Lord Himself Manifested Himself in form, and that alone happens what He Wills. [7]

**Shaloka M. 3**

They who turn God-wards Serve ever their True Lord through Love, in the state of Equipoise.

Abiding in Bliss, they Sing ever the True Praise of, and cherish in their hearts, the Lord who Pervades both here and There.

Within them then Lives God : for such is the Lord's Writ of *Karma* for them.

Nānak : the Lord, in His Mercy, Unites us of Himself, with Himself. [1]

**M. 3**

One Attains not unto the Lord (only) by one's utterance of Him, (though) one should Sing ever His Praise.

One Attains not unto the Lord without His Grace, and devoid of it, one Wails in vain.

When one's body and Mind are Imbued with the Guru's Word, then the Lord comes to Abide within one's Mind.

Nānak : it is through His Grace that one Attains to the Lord, for the Lord of Himself Unites us with Himself. [2]

**Pauri**

The Lord Himself is the (Essence of the) Vedas, the Shāstras and the Purānas ; He Himself is the Utterer of them ; Himself is He Pleased with this Utterance.

He Himself Worships Himself : Himself He Constructs His Play.<sup>1</sup>

He Himself is the Householder : Himself is He Detached from the world ; yea, Himself He Utters the Unutterable.

He Himself makes us do the Virtuous deeds : Himself He withdraws<sup>2</sup> from the act.

The Lord Himself Blesses us with Pain and Pleasure, and Himself He Blesses us (with Bliss). [8]

**Shaloka M. 3**

O Sheikh, still thy selfhood and, abiding in the Fear (of the Lord), shed thy craziness.

(For), through the Guru's Fear many were Emancipated, and, living in His Fear, Attained to the Fear-free God.

Pierce thy hard heart with the Word that Peace comes to abide within thee.

For, the deeds you do in Equipoise are Approved by the Lord.

Says Nānak : Ask if you may any man of Wisdom : Through Lust or Wrath, no one has Attained to the Lord". [1]

1. परंपर : (Sans. प्रपञ्च), the visible world or universe which is illusory and the scene of manifold action.

2. अलिप्तु : (Sans. अलिप्त), detached.

M. 3

The Egocentric loves the Illusion : For he loves not the (Lord's) Name. P. 552  
 He practises Falsehood, gathers Falsehood, and eats but Falsehood he.  
 He gathers the Poison of Māyā, which, in the end, is reduced to the dust.  
 He does deeds and practises righteousness, piety and self-discipline ; but, within him is the call of Vice and Greed:  
 Nānak : all that the Egocentric practises avails him not, and he is Dishonoured at the Lord's Court. [2]

Pauri

The Lord Himself Created the four sources of Creation and the power of speech : He Himself Created all the universe and its parts.  
 Himself is He the Sea : Himself He Fills it with (His) Jewels.  
 Himself He Turns men His-wards : Himself He Blesses them with His Treasure.  
 Himself is He the Sea, Himself the Boat and the Boatman ; Himself He Ferries Himself across.  
 The Lord Himself is the Creator and the Cause, and no one else can equal Him. [9]

Shaloka M. 3

Fruitful is the Service of the True Guru if one does it with a Devoted Mind.  
 One, then, Attains to the life-object, which is the Lord's Name ; and the Lord comes to Abide within one, all-too-spontaneously.<sup>1</sup>  
 And then ceases the Pain of one's coming-and-going, and one is rid of one's Selfhood and the sense of 'mine-ness'.  
 And then one Attains to the Supreme State (of Bliss) and Merges one in the True One.  
 Nānak : they in whose Lot it was so Writ by God, they (alone) are Met with by the True Guru. [1]

M. 3

The True Guru is Imbued with the Lord's Name, he is the (only) Boat in the Kali age to Ferry men Across.  
 And whosoever turns Guru-wards, reaches the Yonder shore ; yea, he within whom is He, the True One.  
 He Cherishes the (Lord's) Name, in-gathers the Name, and is acclaimed through the Name.  
 Nānak : one Attains to the True Guru, by God's Grace. [2]

Pauri

The Lord Himself is the Philosopher's stone, Himself is He the (base) Metal, Himself He Transmutes it into Gold.  
 Himself is He the Master, Himself is He the Devotee, Himself is He the Destroyer of Sin ;  
 Himself He Enjoys within all hearts, Himself He Casts the net of Māyā<sup>2</sup> ;  
 Himself He Discriminates and Knows in His Wisdom, Himself He Destroys, through the Guru (the Bonds of Māyā).  
 O Creator-Lord, I cannot Praise Thee too often, for Thou art my Great, Bliss-giving God. [10]

Shaloka M. 4

Without the Guru's Service, all the deeds that one does are like the chains of the Soul.  
 For, without the Service of the True Guru, one gets no Peace, and comes and goes, and is born to die and re-die.  
 Without the Guru's Service, all that we talk is insipid, and the Name is Enshrined not in the Mind.  
 Nānak : without Service of the True Guru, one is Punished at the Yama's Abode and one walks out of the world with a Black Face. [1]

M. 3

Some there are who Serve the Guru and are Dedicated to the Lord's Name.  
 Nānak : they Fulfil their lives and Emancipate their generation too. [2]

1. अचिंतु : (अचिन्त) i.e. effortlessly.

2. अंजनतु : (sans. अंजन), lit. collyrium, or stain ; figuratively, Māyā or Illusion.

**Pauri**

The Lord Himself is the School : Himself is He the Teacher : Himself He brings-in the Scholars to be schooled.

He Himself is the Father and Mother ; Himself He makes the Child-mind Wise.

Some are made Wise and they get to Know all, while others He leaves Ignorant as ever.

Some He Calls into His Presence, when He, the True One, so Wills.

P. 553

They whom the Lord Blesses with His Glory, through the Guru, they are Acclaimed at the Lord's True Court. [ 11 ]

**Shaloka Mardana, 1**

The Kali age is the pitcher, filled with the wine of Lust, and the mind drinks it deep.

And Wrath is the drinking bowl, brimming over with Desire, with Ego as the bar-man.

And we have our drinking bouts in the society of Ego ; and so are we wasted away.

Let good deeds be the pitcher<sup>1</sup> and Truth the molasses and the wine be of the True Name<sup>2</sup> :

And Virtues be the bread, Culture<sup>3</sup> the butter, and Modesty the meats.

Nānak : these eats and drinks one receives through the Guru, and they destroy all one's Sins. [1]

**Mardana, 1**

The body is the pitcher, Selfhood the wine, and the society is of Craving and the outgoings of the mind.

Desire is the drinking bowl, brimming over with Falsehood : and the Yama is the bar-man.

Drinking such a wine, who will earn anything but Vice and Sin ?

If Knowledge be the molasses and the Lord's Praise thy bread, and the meats be of the Lord's Fear :

Then, this fare is the True fare ; for the True Name (then) is our Support. [2]

If body be the pitcher and Self-realisation the wine, then (God's) Nectar oozes out (of the Tenth Door) :

And one's Society is of the Saints, Attunement to God the bowl, and this Drink, forsure, dispels all our Evil. [3]

**Pauri**

Himself is the Lord the Angelic being, the Attendant of gods, the Divine Musician, the Utterer of the six Shāstras.

Himself is He the Shiva, Shankara and Mahesha<sup>4</sup> : (but), it is through the Guru that one Utters the Unutterable Gospel (of the Lord).

Himself is He the Yogi, Himself the Reveller, Himself is He the Sanyasin treading through the wilderness<sup>5</sup>.

Himself does He Converse with and Instruct Himself, Himself is He the Wisdom of the Wise.

Himself does He Work His Miracles and Knows the inmost state of all. [12]

**Shaloka M. 3**

That religious service<sup>6</sup> alone is Approved which makes one Cherish one's God.

And one Loves one's Lord and destroys one's Love of Māyā ;

And smothers one's Duality, by the Guru's Grace ; and the Mind being held, one Dwells on one's God.

Nānak : if an Egocentric worships his Lord, his mind is held not, and he is wasted away, being ever on the Round. [1]

**M. 3**

I wander through the world, looking out for my Love, but my Thirst is quenched not.

Nānak : Meeting with the True Guru, my Desire is satiated, and I Attain to my Lord, in my very Home. [2]

1. ਲਾਹਣਿ : (लाहणि) vessel.

2. ਸਚੁ ਸਰਾ ਕਰਿ ਸਾਰੁ : (सचु सरा करि सार) make (करि) the pure (सार) Truth (सच) thy wine (सरा, सराब).

3. ਸੀਲੁ : (sans. शील), good conduct, virtuous life.

4. All three are the different names of Shiva.

5. ਬਿਬਾਣੀ : (बिबाणी) (persian ब्रीहान) wilderness.

6. ਸੰਵਿਆ , (sans. संव्या), the morning, noon and evening prayers of the Hindus.



**Pauri**

The Lord Himself is the Essence, and the Quintessence of all things ; Himself is He the Master and the Slave.

Himself He Created (the persons of) the eighteen castes<sup>1</sup> ; Himself is He the God, the Ruler of the universe.

Himself He Destroys, Himself He Redeems, Himself He Blesses (all) in His Mercy.

And, He Does no wrong, He is Strayed never, even is ever His Justice, for He is nothing but Truth.

He whom the Lord makes to Realise Himself, his sense of Duality is stilled. [13]

**Shaloka, M. 5**

The body that Dwells not on the (Lord's) Name in the Society of the Saints scatters like the dust.

Nānak : he who knows not his Creator. Lord, O cursed be his vain, insipid body ! [1]

**M. 5**

He who in his heart Enshrines the Lotus-Foot of the Lord, and whose tongue utters His Name : P. 554  
Nurture well that body, O Nānak, for it Cherishes thy God. [2]

**Pauri**

Himself is the Lord the Pilgrim-station, Himself He Goes out thither to Bathe.

Himself He Works through His own Ways, Himself He makes us Contemplate His Name.

The Lord in His Compassion Dispels our Fear, Himself He Blesses us with His Bounties.

He whom the Lord Reveals Himself, through the Guru, is Honoured at the Lord's Court.

And, he whose Honour the Lord Saves is Acclaimed, for he Knows the True Lord. [14]

**Shaloka M. 3**

Nānak : without Meeting with the Guru, the world is Blind, and does Blind deeds.

It Cherishes not the Word which Blesses one's Mind with Bliss.

Yoked ever to the Dark Passion<sup>2</sup>, one Burns in its Fire night and day.

(But), that what the Lord Wills happens, and no one can challenge it : nay, none. [1]

**M. 3**

Says the True Guru : "O man, do this deed : Cherish your God through the Guru.

For, your Lord is Ever-present before you ; He Tears off the Veil (of Ignorance) and Fills you with His Light.

The Lord's Name is the Nectar : apply its Cure to all your Maladies.

Enshrine the Lord's Will in the Mind and let His True Love be your Way.

Nānak : here, He keeps you in Bliss ; Hereafter, you Enjoy with your Lord". [2]

**Pauri**

Himself is the Lord the Vegetation<sup>3</sup> ; Himself is He the Fruit that it yields.

Himself is He the Gardener and Tends and Waters the Plants, and Himself it is who Eats their yield.

Himself is He the Creator, Himself is He the Expenders : Himself He Blesses all with His Bounties.

Himself is the Lord the Protector and Master, Himself He Merges in what He Creates.

Nānak utters the Praise of the Lord who Needs nor Hungers for anything. [15]

**Shaloka M. 3**

One man offers and another pours himself (the drink) :

And it makes him crazy and senseless and devoid of all reason.

Then one can distinguish not between one's own and another's and is cursed by God.

Drinking it, one forsakes one's Master, and is punished at the Lord's Court.

Nay, one should drink not this vicious wine, as far as one can help.

If the Lord's Grace be upon one, one is Blest with the True Wine.

And one is Imbued with one's God and is ushered into the Lord's Presence. [1]

1. Four main castes+twelve sub-castes arising out of the union of the three higher castes with the women of lower castes, and of three lower castes with the women of castes higher than themselves+sub-caste arising out the union of different races+sub-caste arising out of union with a virgin. The idea here is *not* to support caste as such, but to emphasise the, all pervading nature of God.

2. डार्कनेस : (Sans. तमस), darkness or ignorance, as one of the three qualities or constituents of every thing in nature (the other two being सत्त्व and रजस्); (ii) sin.

3. डार अठारह घटसुपति : (भार अठारह बगसुपति) according to the ancient belief, the collection of one leaf each from every kind of tree would weigh eighteen 'loads' (one load—5 kacha, or 2 pucca, maunds : a maund is equal to about 82 lbs.)

M. 3

When this World Awakes, it Dies to its self.  
When the Lord puts it to Sleep it sleeps : but Awakened, it is All-knowing.  
When the Lord Blesses, He Leads one on to the True Guru.  
And then, by the Guru's Grace, one Dies to one's self, and then one dies not again. [2]

Pauri

He who Blesses all with His Bounties, what does He care for another ? P. 555  
O God, everyone is Sustained by Thee, so everyone leans on Thee.  
He who Praises Thee is Blest in Thy Mercy with everything, O my Immaculate Lord.  
He alone is the True Merchant, he the True Pedlar, who carries the 'load' of Thy Name.  
O Saints, Praise ye that Lord who Destroys thy sense of Otherness. [16]

Shaloka

Kabir : everyone dies in the end ; but knows not how to Die (to one's self).  
For, he who Dies thus, dies not again. [1]

M. 3

I know not how to Die (to my self) : what this (strange) Death is !  
If one forsakes not the Lord from the Mind, one Dies spontaneously<sup>1</sup> (to the self).  
Everyone is afraid of death and wants to live (eternally),  
But he who Dies in life, by the Guru's Grace, he alone knows the Lord's Will.  
Nānak : he who Dies thus, lives eternally and forever. [2]

Pauri

When the Lord is in His Mercy, He makes us Contemplate His Name.  
He Leads us on to the True Guru to Bless us with Peace : with His Servant, the Lord is ever Pleased.  
He Himself Saves the Honour of His Devotees and makes the world fall at their Feet.  
Dharmarājā, the Justiciar, too is the Creation of God ; so he comes not near the Servant of the Lord.  
He who loves the Lord, him the whole world loves : the rest but come and go in vain. [17]

Shaloka M. 3

Everyone utters the Lord's Name, but the Lord is Attained not thus.  
For, the Lord is Unfathomable, Unperceivable, Highest of the high and of Incomparable worth.  
Invaluable is He and can be bought over for no price.  
One Knows His Mystery, through the Guru's Word; and thus is He Enshrined in the Mind.  
Nānak : Infinite<sup>2</sup> is the Lord but, by the Guru's Grace, He Comes into our Mind.  
He Meets with us of His Own : and, of Himself He Unites us with Himself. [1]

M. 3

O mind, the Lord's Name is the True Treasure which Blesses us with Eternal Bliss.  
Dealing in it, one loses never and earns Profit forsure.  
Howsoever one expends this Treasure, it decreases not, for the Lord ever Gives more and more.  
And one is afflicted not by Doubt : and one Loses never.  
Nānak : one Attains to the Lord, through the Guru, if the Lord Blesses one with His Grace. [2]

Pauri

The Lord Himself is within all hearts and also without is He.  
He Himself is Manifest : Himself is He Unmanifest.  
For aeons<sup>3</sup> of years, He Created the Chaos<sup>4</sup> and Abided in it, Seated in Himself.  
Then, there were no Vedas, nor Shāstras, nor Purānas : and He the One Absolute Lord<sup>5</sup> was all by Himself.  
Withdrawn from all, He Sat in the heart of the Absolute Trance.  
Yea, that Unfathomable Ocean (of Good) Knows Himself alone His own State. [18]

1. ਸਹਿਲਾ : (सहृदा) *lit.* with ease.
2. ਅਮੋਘ : (Sans. अमेघ), immeasurable, boundless.
3. ਜੁਗ ਛਤੀਹ : (जुग छतीह) *i. e.* for aeons of years. According to the old belief, the period of chaos intervening between the dissolution and resurrection of the universe is thirty-six *yugas*.
4. ਸੁਨਾਹਰਿ : (सुनाहृदि) in a state of utter chaos or void.
5. ਨਰਹਰਿ : (नरहरिः), Man-lion, Vishnu in his fourth incarnation ; hence God.

**Shaloka M. 3**

In Ego is the world dying, dying, dying.

So long is one alive, one Cherishes not the Lord, O, what shall one do in the Yond?

P. 556

The gnostic is conscious (of his Destiny) : the *agnostic*, in his confusion, commits Sin.

Nānak : that one sows here, one reaps Hereafter; and, nothing more one receives in the Yond. [1]

**M. 3**

Such is the Will of our Lord that one can Cherish not one's God, unaided by the True Guru.

Meeting with the True Guru the Lord Pervades one's inner core and then one is ever Attuned to Him.

One Cherishes one's Lord then at all times, and wastes not even a breath.

One's fear of life and death then ceases, and one Attains to the State of Eternity<sup>1</sup>.

Nānak : he alone is Blest with this state, to whom God is Merciful in His Will. [2]

**Pauri**

The Lord is All-wise, the Sublime, the Supreme.

He Himself Reveals His Presence : Himself He is Attuned to Himself.

Himself He Abides in Silence : Himself He Utters His Own Wisdom.

He seems bitter to no one, and all are pleased with Him.

One can say not His Praise : so, I am a Sacrifice to my Lord. [19]

**Shaloka M. 1**

Nānak : the Kali age gives birth to the goblins :

The woman is their master, and their progeny is also their like. [1]

**M. 1**

The Hindus have strayed from the Path : they go the wrong way<sup>2</sup>.

And as Nārada instructed them, so worship they (the images of God).

They are Blind and Deaf : for they are enveloped by Darkness.

And worship they the stones, these stocks and stones,

Knowing not that the stones themselves sink : so how can they Ferry others Across ? [2]

**Pauri**

Everything is Swayed by Thee, O God : Thou art our True King.

Thy Devotees are Imbued with Thee, for they have Faith in Thee.

They feed themselves on Thy Name to their hearts' content.

And they are wholly Fulfilled and reap the Profit of the Contemplation of Truth.

Nānak : the Saints are the Beloved of the Transcendent God, who is Unfathomable and Infinite. [20]

**Shaloka M. 3**

Everything comes into being, through the Lord's Will, and is dissolved too through His Will.

If one, in his Ignorance, prides on himself, he commits the darkest of deeds.

Nānak : rare is the one to whom is Revealed the Lord's Will in His Pleasure and Mercy. [1]

**M. 3**

He is the Yogi, yea, he alone Knows the Way, who Attains to the Lord's Name by the Guru's Grace.

Within him<sup>3</sup> is every Treasure ; through pretensions, one Attains not to the True Yoga.

Nānak : rare is the Yogi who Sees the Lord's Presence within his heart. [2]

**Pauri**

The Lord Himself Creates the creatures and Himself Sustains them all.

He is Subtle and also the Apparent.

He is now by Himself ; now Evolves He into a huge family.

Nānak asks but the Dust of His Saints' Feet :

For, he sees no other Beneficent God but the One. [21-1]

1. ਜੀਵਨ ਪਦਵੀ : (जीवन पदवी) the state (पदवी) of eternal life (जीवन).

2. ਅਖੁਟੀ : (अधुटी) on the wrong path.

3. ਨਗਰੀ : (नगरी) lit. city.

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha,  
The Creator, Without Fear, Without Hate, the Being Beyond Time,  
Not-incarnated, Self-existent, The Enlightener.

## Vadhans M. 1

For the addict nothing equals<sup>1</sup> an intoxicant ; for the fish, nothing equals the water. P. 557  
But he who is Imbued with the Lord, he loves all. [1]  
Sacrifice<sup>2</sup> am I to Thy Name, O my Lord. [1-Pause]  
Thou, my Master, art the Fruitful Tree : Thy Name is Nectar-sweet.  
And, whosoever Tastes Thy Taste is satiated, and I am a Sacrifice unto him. [2]  
I see Thee not, though Thou Abidest in all.  
And, How can I quench my Thirst when between me and Thy Pool of Nectar stands the Wall (of  
Doubt) ? [3]  
Says Nānak : I only Deal in Thee, O Loved Master, for Thou art my only Merchandise.  
And, I am rid of my Doubt only if I Praise Thee, my Lord, in Prayer. [4-1]

## Vadhans M. 1

The woman of Merit Enjoys her Spouse : the one without Merit Wails but in vain.  
But if she also gathers Merit, she too can Revel with her Lord. [1]  
My Lord is All-loving : why, then, the woman goes to the Other. [1-Pause]  
Let Good Deeds be thy charm strung on the Thread of the Mind.  
Yea, priceless is the Jewel (of Virtue) : weave thou it in thy Mind. [2]  
I go not the way I was led to, and (in Vain) I cry out my distress to my mother,  
But I speak not to my Lord : how am I, then, to be ushered into His Presence ? [3]  
Nānak : Save for the One, there is not another :  
And whosoever sticks to Him (the Lord of us all), Enjoys her Spouse. [4-2]

## Vadhans M. 1

The peacocks dance : lo, the rains have come.  
O Love, Thy dagger-sharp Eyes are alluring like a woman's and I am enticed away by their lure.  
I am a Sacrifice to Thy Vision, O God ; I dedicate myself to Thy Name.  
It is on Thee that I pride : for, without Thee, Whom can I lean upon ?  
Break thy cosy Bed and thy ivory Bracelets, O (lovely) woman, and thy Arms, and the arms of thy Bed ;  
For, even though thou bedeckest thyself so, thy Spouse enjoyeth with others.  
Thou neither hast the Bracelets nor the bangles (of Truth) nor knowest the Pedlar who deals in  
them : P. 558  
But the Arms that girdle not the Lord's Neck, O burnt be those Arms !  
All my mates have gone out to enjoy their Union with their Spouse, but I, the Wretched one, know not  
where to go ?  
O my friend, I wear beauteous Looks, but the Lord Loves me not.  
I have woven my wavy Hair in lovely plaits and saturated their parting with Vermillion :  
But when I go to the Lord, I am Approved not ; and so, in Anguish, I Grieve.  
When I Weep in distress, the Whole world Weeps with me, and also the winged birds in the woods,  
But my 'Sense-of-Separateness' Weeps not, which has torn me from my Lord.  
I saw my Loved Lord come and go in the dream and I weep for joy,  
But I can go not to Him, nor send Him word through another.  
Come then, O loved sleep, that I see my Lord atleast in the dream.  
What will you offer him, O Nānak, who tells thee about thy Lord ?  
"I'll chop my head off and make that His seat ; yea, I'll Serve Him by surrendering to Him my  
head.  
But, how shall I live, if the Lord be (still) a stranger unto me ?" [1-3]

1. ਅੰਬੜੈ (ਅੰਬੜੇ) : ਅਪੜੇ, reaches.

2. ਖੰਨੀਐ : (Sansk. ਭਙ੍ਗ), to break, cut, tear, break to pieces.

3. ਜੇਵਡਾ (ਜੇਵੜਾ) : ਰੱਸੀ // string.

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

**Vadhans M. 3**

If the mind be Soiled, all is Soiled, : by bathing the body, the mind is cleansed not.  
This world is led astray by Doubt, and rare is the one who knows the Truth. [1]  
O my mind, Contemplate the One Name of God :  
This is the Treasure with which the True Guru has Blest thee. [1-Pause]  
If one learns the postures of the adepts and disciplines his sex,  
The Dirt of one's mind is cleansed not, nor goes the Filth of one's Ego. [2]  
No other discipline works on this mind but the Refuge of the True Guru,  
Meeting with whom one's mind is transformed and one's state becomes indescribable. [3]  
Prays Nānak : "Meet then the Guru, and Live, Dying in the Eternal Word.  
And then goes thy Dirt of I-amness and thy mind becomes Pure". [4-1]

**Vadhans M. 3**

It is through the Lord's Grace that one Serves the Guru.  
It is through the Lord's Grace that one's mind is held and becomes Pure. [1]  
O my mind, Contemplate thy True Lord,  
For, if one Cherishes the One alone, one gathers Bliss and never comes to Grief again. [1-Pause]  
Through the Lord's Grace, one dies to the world, to live truly in Him ; through the Lord's Grace, the  
Word is Enshrined in one's Mind.  
Through the Lord's Grace one Realises the Lord's Will, and Merges in His Will. [2]  
Burnt be the tongue that Tastes not the Taste of the Lord :  
For, he who cherishes the taste of another is Grieved, beguiled by Duality. [3]  
He the Lord is Merciful to all : and Discriminating too.  
Nānak : he who Meets with the True Guru reaps the Fruit, and gathers he the Glory of the Name.  
[4-2] P. 559

**Vadhans M. 3**

Māyā and the sense of Attachment envelop us in Darkness : without the Guru, one is Enlightened not.  
They who Attune themselves to the Word, to them is Revealed the Lord ; but they who are attached to  
the Other are wasted away. [1]  
O my mind, as is the Guru's Instruction, so do thou the deeds :  
For, if one Dwells ever on one's Lord and Master, one enters the Gate of Salvation. [1-Pause]  
The One Lord is the Treasure of Virtue : he whom He Himself Blesses (with His Bounties), Receives  
them he alone.  
Without the Lord's Name, all are Separated (from their Source) : the Union is through the Guru's  
Word. [2]  
They who tried to possess things, they possessed nothing :  
Meeting the True Guru, one Attains to Truth and one Merges in the True Name. [3]  
Our body is driven by Desire and Hope : but the Lord's Light also burns within us.  
Says Nānak : "The Egocentrics are bound to Māyā, while those turned God-wards are Eman-  
cipated". [4-3]

**Vadhans M. 3**

Pure is the Countenance of the True Bride, being endowed with the Guru-given Poise.  
And so she enjoys her Lord, ever, eradicating her Ego. [1]  
O my Mind, Contemplate ever the Lord's Name,  
For the True Guru has made thee Wise in this. [1-Pause]  
The Deserted ones wail in Anguish and Attain not to the Castle of the Lord.  
Lured by the Other, they look Ugly and Wild, and, Hereafter, they suffer Pain. [2]  
The Woman of Merit utters the Lord's Praise and Enshrines the Lord's Name in the Mind :  
But the one of Evil mind suffers Pain and Wails. [3]

The Spouse of everyone is the One Lord, His Praise is ineffable.

Says Nānak : "The Lord Himself has Separated some from Himself : the others He Himself Yokes to Himself". [4-4]

Vadhans M. 3

The Lord's Nectar-Name is ever sweet to me : through the Guru's Word one knows its Taste.  
For, through the True Word one is Merged in Equipose, and the Lord is Enshrined in the Mind. [1]

The Lord in His Mercy Leads us on to the True Guru,  
And, by the Guru's Grace, we Dwell on the Lord's Name. [1-Pause]

Through Brahma dawned the light of the Vedas, but he himself was involved in the mazes of Māyā and Desire.

Shiva is the great gnostic, absorbed in himself, but he too is full of Wrath and Ego. [2]

Vishnu<sup>1</sup> is engaged in reincarnating himself : who, then, is it that will Emancipate the world ?

The Wise of God are Imbued with Wisdom in this age, and so are rid of the Darkness of Desire. [3]

Through the Service of the True Guru one is Emancipated ; he who turns God-wards Swims across the Sea of Life.

Truly Detached are those who are dedicated to the True Name, and they enter the Gate of Salvation. [4]

The True One alone Pervades all : yea, He Sustains all.

Says Nānak : "I know not of another : for my Kingly Lord is Compassionate to all". [5-5]

Vadhans M. 3

Through the Guru one gathers Truth, Self-discipline, the Quintessence (of Reality) and Wisdom :

Through the Guru is one Attuned to the Truth. [1]

P. 560

O my Mind, gather through the Guru, the Lord's Name,  
Which lasts with thee, and goes along with thee (in the Yond). [Pause]

Those turned God-wards belong to the Caste of the True God.

For, within them Abides their Lord and Master who is their Bosom-friend. [2]

He alone turns God-wards whom the Lord so Blesses ;

Yea, whom He Himself Blesses with Glory. [3]

The God-man practises the Word and True Deeds.

"And", says Nānak, "so does he Emancipate his kindreds, too". [4-6]

Vabhans M. 3

My tongue has acquired the Taste of the Lord, all-too-spontaneously.

My Mind is satiated, Contemplating the Lord's Name. [1]

Dwelling on the True (Guru's) Word, one is ever at Peace.

I am a Sacrifice ever to the True Guru. [1-pause]

Attuned to the One, my eyes are content :

And my Mind is content too, forsaking the sense of the Other. [2]

Through the Word, yea, the Lord's Name, one's body enjoys Gladness.

And the Name. (fragrant like) the Chandan, abides in one's heart. [3]

Says Nānak : "He on whose Forehead is Writ the great Lot,

Becomes Detached the natural way, through the Guru's Word". [4-7]

Vadhans M. 3

Through the Perfect Guru, one Attains the Lord's Name :

Yea, through the True Word, one Merges in Truth. [1]

O Mind, gather thou the Treasure of the Name :

And submit to the Will of thy Guru. [1 Pause]

Through the Guru's Word, the Dirt of one's mind is cleansed :

And the Immaculate Name comes to abide in one's Mind. [2]

1. *Lit.* Lord Krishna.

The world wanders beguiled by Doubt and Error,  
And is born to die again and over again and be wasted away by the *Yama*. [3]  
Blessed are they, O Nānak, who Dwell on the Lord's Name :  
And, by the Guru's Grace, Enshrine the Name in the Mind. [4-8]

**Vadhans M. 3**

One can either love one's self or the Lord's Name : the two opposites stay not together.  
For, in Ego, one can Serve not (one's Lord), and the mind is devoid (of the Name). [1]  
Enshrine thy Lord's Name, O my Mind, and practise the Guru's Word.  
For, when one obeys the Lord's Will, one is rid of one's Ego, and one Unites with one's God. [Pause]  
The human body itself is individuation; all creation manifests itself in individuation.  
But individuation leads to utter Darkness, and so one knows not (the Unitive Experience). [2]  
In Ego, one Realises not the (Lord's) Will : nor adores lovingly one's Lord.  
To Ego, is the individual bound, and so within him abides not the Lord's Name. [3]  
Says Nānak : "Meeting with the True Guru, one is rid of one's Ego, and Truth abides in one's Mind.  
And so one practises the Lord's Truth, abides in Truth, and is dedicated to the Service of the True One". [4-9]

*By the Grace of the One Supreme Being, the Eternal, the Enlightener.*

**Vadhans M. 4**

There is but one Master and He Comes to the one with a single Mind<sup>1</sup>.  
Yea, he who is turned God-wards enjoys immense Bliss of the Master. [1]  
I seek to see my God for I am in Love with Him : P. 561  
It is through the Perfect Guru that I Meet with my Loved Lord ; I am a Sacrifice to my Guru.  
[1-Pause]  
My body is infested with Inequities :  
Then how may I meet with my Perfect Master ? [2]  
The Virtuous ones Attained to the Lord,  
But I have no Virtue : so how, O mother, shall I meet my God ? [3]  
I am worn out trying this way and that,  
So Protect Thou Nānak, the meek one, O Lord ! [4-1]

**Vadhans M. 4**

Beauteous is my Lord and Master : But I know not His Worth.  
And have abandoned Him I and am in love with the Other. [1]  
How shall I, the Ignorant one, then, Meet with my Lord ?  
She who is Beloved of the Spouse is the only True Bride, she, the Wise one, alone meets with her God.  
[1-Pause]  
The Error is in me: how may I then Attain to Thee, my Lord ?  
Thy Lovers are many and I am not in Thy Remembrance. [2]  
She who Enjoys her Spouse, she alone is the True Bride.  
Her Virtues I have not, what shall I, the Deserted one, do ? [3]  
She who Eternally enjoys her Lord is forever acclaimed as the True Bride.  
But will my Lord ever take me too in His Embrace ? [4]  
Thou, O Lord, art Meritorious; I am without any Merit.  
So forgive Thou Nānak in Thy Mercy, for Nānak, the meek one, is shorn of all Virtue. [5-2]

*By the Grace of the One Supreme Being the Eternal, the Enlightener.*

**Vadhans M. 4**

O Lord, I immensely long for Thy Vision : (but) how shall I See Thee ?  
I go to ask my True Guru and so instruct my Ignorant mind.  
The deluded mind Knows through the Guru's Word, and so Dwells ever on the Lord.  
He on whom is the Lord's Mercy, he Attunes himself to the Lord's Feet. [1]

1. ਸੇਜ ਦੇਖ : (ਸੇਜ ਏਕ) i.e. single-mindedness.

I bedeck myself with many kinds of Robes that my True Lord be Pleased with me.  
 But if the Lord's Grace be not upon me, how shall I be Content ?  
 The Lord for whom I bedecked myself, is attached to the others :  
 Blessed is the Bride who enjoys her Stainless<sup>1</sup> Lord. [2]  
 I go to ask the Brides : "how did ye Attain to my Lord."  
 Say they : "We abandoned the sense of 'I and thou' and so the True Lord was Pleased with us.  
 We Surrendered our body and mind to our Lord, and thus did we Meet with Him.  
 When the Lord's Grace is upon one, one's Light Merges in God's Light. [3]  
 He who brings me the message of the Lord, to him I offer my body and mind.  
 I wave the fan over his head and Serve him meekly, and bring water for him.  
 Yea, I Serve ever the Lord's Servant who recites to me the Gospel of God. P. 562  
 Blessed is the Perfect Guru who fulfils the Desire of Nānak. [4]  
 O Lord, lead me on to the Guru, my Friend, Meeting with whom I may Dwell upon the Lord's Name,  
 And ask the Guru about the Gospel of the Lord, and Associating with him I too Sing the Lord's Praise.  
 I Sing ever the Lord's Praise for I live Hearing the Master's Name.  
 Says Nānak : "When I forsake my Lord, I can be not". [5]  
 Everyone seeks to See his Lord : but he alone Sees Him whom God Blesses with His Vision.  
 He on whom is the Lord's Grace, he Cherishes ever his Lord.  
 He in-gathers ever the Lord's Name who is Met with by the Perfect Guru.  
 Says Nānak : "God and God's Servants become one, for, Contemplating the Lord, one Merges in the  
 Lord". [6-1-3]

By the Grace of the One Supreme Being, the Eternal, the Enlightener,

Vadhans M. 5

Highest of the high is my Lord's Court :  
 Yea, Infinite and Boundless is He.  
 Though myriads of creatures seek to find Him out,  
 Yet none finds but even a particle of His Glorious Presence<sup>2</sup>. [1]  
 How auspicious the time when one Meets with the Lord, [1-Pause]  
 Whom millions of Devotees Contemplate.  
 And for whose sake millions of ascetics practise austerities,  
 And millions of Yogis practise the *yogic* discipline,  
 And whose Bounties millions of Blissful men enjoy ? [2]  
 Abides He in all hearts, yet know Him only but a few.  
 But, is there no one to tear the Veil of Separateness for me ?  
 I'll try if such a one be Merciful to me,  
 And to him I'll offer my body and mind. [3]  
 After fruitless wanderings, I sought the Refuge of the Saints,  
 Who rid me of all my Doubt and Afflictions.  
 The Lord then Called me into His Presence and Blest me with His Nectar (-Name)  
 And lo, I Saw my God, the Highest of the high. [4-1]

Vadhans M. 5

Blessed is the time when I See my Lord.  
 Yea, Sacrifice am I to the Feet of the True Guru. [1]  
 O Thou Soul-giving, Bountiful Lord, my Love,  
 My Mind is activated, Contemplating Thy Name. [1-Pause]  
 Truth is Thy *Mantram*, Nectar-sweet is Thy Word :  
 Comfort-giving is Thy Person, All-seeing is Thy Eye. [2]  
 True is Thy Command, Thou who Sittest on Thy Eternal Throne.  
 Thou art my Eternal Lord for, Thou Comest not, nor Goest. [3]

1. मङ्गल सवरा = सु-दर : good wholesome, stainless, bridegroom.

2. Lit. mansion.



Thou art my Beneficent God, I am Thy poor Servant.  
Saith Nānak : "Thou art my All-pervading, All-filling Lord". [4-2]

Vadhans M. 5

Thou art Infinite : rare is the one who knows Thee.  
And it is by the Guru's Grace that Thou art Revealed through the Word. [1]  
This only is the Prayer of Thy Servant, O Loved Lord,  
That he may live. Dwelling on Thy Feet. [1-Pause]  
O my Beneficent Lord of Compassion, my Master,  
He alone Knows Thee on whom is Thy Grace. [2]  
Ever and forever more I am a Sacrifice to Thee :  
I seek but Thy Refuge here and Hereafter. [3]  
I am without Merit, O Lord, I know not Thy Glory,  
But meeting with Thy Saints, my Mind is Imbued with Thee. [4-3]

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Vadhans M. 5

Our Lord, the Inner-knower, is our Perfect Master :  
And He Blesses us with the Dust of the Saint's Feet. [1]  
O Thou Beneficent Lord of the meek, Bless me with Thy Grace.  
I seek Thy Refuge, O Thou Perfect Lord, Sustainer of the earth. [1-Pause]  
Thou Fillest all—the earth, the waters and the inter-space :  
Thou art so near to me and never far. [2]  
He on whom is Thy Grace, he alone Dwells upon Thee ;  
And Sings Thy Praise, night and day. [3]  
Thou givest Sustenance to all Thy creatures :  
And so Nānak seeks the Refuge of Thy Door. [4-4]

Vadhans M. 5

Thou art our Great Giver, the Inner-knower.  
Thou Pervadest all, the Perfect Master of all. [1]  
Thy Name is my only Support, O Lord,  
I live only when I hear Thy Name. [1-Pause]  
I seek Thy Refuge, O my Perfect Guru,  
My mind becomes Pure, anointed with the Dust of the Saint's Feet. [2]  
I Cherish Thy Lotus-Feet in my heart, O Lord,  
And I am ever a Sacrifice to Thy Vision. [3]  
Be Merciful that I Sing Thy Praise.  
Says Nānak : "I am Blessed with Bliss, Contemplating Thy Name". [4-5]

Vadhans M. 5

I drink the Lord's Nectar in the Society of the Saints,  
And then I Die not, nor am I wasted away. [1]  
By great good Fortune, one receives the Perfect Guru :  
And, by the Guru's Grace, one Dwells on the Lord. [1-Pause]  
The Lord is the Jewel, the Ruby, the Pearl :  
He who Contemplates Him is Redeemed. [2]  
Wherever I See, I See no other Refuge but of the Saints.  
He who Sings the Lord's Praise, makes stainless his mind. [3]  
In all hearts dwells the Lord, my only Master,  
And when He is in Mercy, Nānak (too) is Blest with His Name. [4-6]

Vadhans M. 5

Forsake me not, O Thou Lord of the poor,  
For, I seek Thy Refuge, O Perfect, Compassionate One. [1-Pause]  
Wherever I Cherish Thee, that place is Blessed :  
And, whenever I forget Thee, sadness overtakes me. [1]

All creatures are Thine. Thou art our constant Friend.  
Take me by the Hand and Pull me out of the Sea of the transient world. [2]  
Thou it is who Caused our comings and goings:  
But, he whom Thou Savest, for him there is no Sorrow. [3]  
Thou art our only Master, there is not another :  
And so Nānak Prays only to Thee in utter humility. [4-7]

Vadhans M. 5

He to whom Thou Revealest Thyself, he alone Knoweth Thee.  
And he then utters Thy Name with which he is Blest by Thee. [1]  
Wondrous art Thou, O Lord : Wondrous is Thy Power. [1-Pause]  
Thou art the only Cause of Causes : Thou art the only Doer.  
In Thy will are we born, in Thy Will do we die. [2]  
Thy Name is the only Mainstay of my body and Mind :  
For, on Nānak, Thy Slave, such is Thy Beneficence. [3-8]

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**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

Vadhans M. 5

Within me is the desire to Meet my Perfect Guru ; how shall I Attain unto Him ?  
For, howsoever may the play distract the child's mind, he lives not without the (mother's) milk.  
My inner Hunger is sated not, O loved Mate<sup>1</sup>, even if all kinds of delicacies are laid before me.  
I am Imbued, body and Mind, with the Love of my Loved Lord ; O, how can I be comforted without  
seeing His Vision ? [1]  
O my Friend, my loved Brother, lead me on to my Friend, the Bliss-giving Guru.  
For, he knows the inner Pain of my heart, and Recites to me ever the Gospel of the Lord.  
I can live not without Him even for a moment, as the *Chātrik* lives not without the *Swānti*-drop.  
Which of Thy Merits, O Lord, shall I Cherish ? Thou Savest even the Meritless ones like  
me. [2]  
I've become sad, longing for my Spouse, O my friend, when shall I See my Loved Lord ?  
I love no pleasures, for, without my Spouse, they are of no avail.  
No raiments please my body : I can bedeck not myself with fine wear.  
And, my friends who have enjoyed their Spouse, I salute them ever. [3]  
I have Embellished myself in all ways, but without the Lord, they are of no avail.  
For, if the Lord heeds them not, one's youthful Bloom is wasted away.  
Blessed are the Brides in whom Abides my Lord, the God.  
I am ever a Sacrifice to such Brides, I seek to wash their Feet. [4]  
So long as I was beguiled by Duality, so long I thought the Lord was far.  
But, when I Met with the Perfect Guru, all my Hopes and Desires were fulfilled.  
Says Nānak : "I attained all Peace, all Gladness, when I Saw my Lord Pervading all.  
And I Enjoyed the Lord's Love, repairing to the Guru's Feet." [5-1-9]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

Vadhans M. 3, Ashtapadis

True<sup>1</sup> is the Word, True its Melody : True is the Contemplation of the Word.  
I Praise the Lord's Truth forever : how Fortunate am I ! [1]  
O my mind, be a Sacrifice to the True Name.  
If one become the Slave of the Lord's Slaves, one Attains to the True Name. [1-Pause]  
True is the tongue which is Imbued with the Lord's Truth : thus do the body and mind become True :  
To Praise any but the True One is to waste the Merit of the human birth. [2]

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1. ਆਪਣੀ ਬੰਗਾਲੀ : good friend.

If Truth be the Farm, Truth the Seed, Truth the Trade :  
 Then, Truth is the Profit it yields, and so is one brimful with the Devotion of the Lord. [3]  
 If Truth be the Food, Truth the Wear, and Truth, the Lord's Name, our Mainstay,  
 We Mount to the Abode of God, if the Lord Blesses us so. [4]  
 The True ones come and go in Truth : they are cast not into the womb again.  
 Those turned God-wards are acclaimed as True at the True Gate, and Merge in the True One. [5]  
 They are True from within ; True is their mind, True, True is their Repute.  
 In the Abode of Truth, they Praise the Truth ; I am a Sacrifice to the True Guru (through whom  
 the Truth is Revealed). [6]  
 Auspicious is the time when, in Truth, one Loves the Truth.  
 Then one sees the Truth, speaks the Truth and finds all creation the Embodiment of Truth. [7]  
 When the True One Unites us with Himself, we Unite with Him,  
 And then we walk in His Will : and, in His Will He keeps us Whole. [8-1]

### Vadhans M. 3

One's mind wanders in the ten directions : how can one Sing the Lord's Praise ?  
 One is in the grip of sense-desires; and Lust and Wrath afflict one with Pain. [1]  
 Utter 'Praise be to the Lord' : and Sing (the Lord's) Praise in Poise.  
 The Lord's Name is all-too-precious in this Age : through the Guru's Word, one Drinks the Essence of  
 the Lord. [1-Pause]  
 Realising the Word, one's mind becomes Pure and Sings the Lord's Praise.  
 And, through the Guru's Wisdom, one Realises one's Self and Abides in one's own Self. [2]  
 O my mind, you that are ever Imbued with the Lord's Love, Sing ever the Lord's Praise.  
 For, thy Stainless Lord is the Giver of Bliss : from Him one gathers what one seeks. [3]  
 We, the low-born, become Sublime, entering the Lord's Refuge,  
 And, He Saved us, the Sinking stones : such is the Glory of the True Lord. [4]  
 The Poison within us turned into Nectar : through the Guru's Instruction, we gathered Wisdom.  
 And the swallow-wort was turned into the fragrant *Chandan*, and our Within also became Fragrant. [5]  
 Precious is the human birth : coming into the world, I earned its Merit.  
 And, by Perfect Destiny, I Met with the True Guru, and Dwelt on the Lord's Name. [6]  
 The Egocentrics are strayed from the Path, being attached to *Māyā*, and so they waste their life away  
 in vain<sup>1</sup>.  
 The Lord's Name is ever the Ocean of Peace, but they love not the True Word. [7]  
 Everyone utters from the mouth the Name of the Lord, but rare is the one who Enshrines it in the  
 Mind.  
 Says Nānak : "He in whose heart Abides the Lord, he alone is Emancipated". [8-2]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

### Vadhans M. 1, Chhant

Why bathe the body, stained with Inequity ?  
 It is only if one practises the Truth that one's Ablution is Approved.  
 When one becomes True, by (practising the Lord's) Truth, one gathers the True One. P.566  
 Without the (Lord's) Writ, one is conscious not (of His Truth) : and one prattles in vain.  
 Wherever one may go one must speak well and whole, and inscribe the Word in the Mind.  
 But, if the body be stained with Untruth, will a bath make it Pure ? [1]  
 I said what Thou, my Lord, Inspired me to say.  
 Nectar-sweet is Thy Name and my Mind is in love with it.  
 Thy Name seems sweet to my Mind and so the abode of Pain (within me) is destroyed :  
 And into the Mind comes Gladness when such is Thy Command.  
 My task is to Pray, Thine is to Bless : Thou who art Self-existent.  
 And I've said what Thou, my Lord, Inspired me to say. [2]

1. अविष्ठा : (Sans. व्यफल), unfruitful, fruitless, useless, vain.

The Lord gives us a turn (of human birth) : this, verily, is the Fruit of our *Karma*.  
 So speak not ill of another, nor embroil thyself in Strife.  
 Why embroil thyself in Strife with Thy Master : this-wise, one loses oneself.  
 Why become rival to the Master with whom one has to live : for, this-wise, one gathers Pain.  
 One must accept what He Gives and instruct (thus) one's mind, and grumble<sup>1</sup> not.  
 The Lord gives us a turn (of human birth) : for this, verily is the Fruit of our *Karma*. [3]  
 The Lord Himself Creates all : Himself He Blesses all.  
 (But), no one asks for Pain and crave they all for Pleasures.  
 Ask they all for Pleasures, but the Lord Does what He Wills :  
 And, no (customary) charity and no other deeds equal the Contemplation of the Lord's Name.  
 They who were Blest with the Name, on them was the Mercy of God.  
 (For), the Lord Himself Creates all and Himself He Blesses all. [4-1]

# Vadhans M. 1

Be Compassionate to me, O Lord, that I Utter Thy Name.  
 Thou, my Lord, Createst all, and Thou also Pervadest all.  
 Pervadest Thou all, and, Creating all, Thou Yokest each to his task.  
 Some Thou Blessest with the Glory of Kingship : others but wander about as Beggars.  
 Avarice and Attachment Thou made to seem sweet, and so was the world deluded.  
 O Lord, be Merciful to me that I Utter Thy Name. [1]

Ever-true is Thy Name : it Pleases my Mind.  
 My Pain is dispelled, and Gladness enters my Home.  
 The Seers and the Wise Sing of Thee.  
 Yea, Sing of Thee the Seers and the Wise whom Thou Lovest.  
 But, they who are enticed away by *Māyā*, they lose their life in vain.  
 The Ignorant wretches Cherish Thee never (knowing not that) he who comes also passes away.  
 Ever-true is Thy Name, O Lord : it Pleases my Mind. [2]

Blessed is the time (when I Cherish Thee) ; Nectar-sweet is Thy Word.  
 Thy Servants Serve Thee with Devotion : yea, they who have acquired the Taste (of Thy Service).  
 They alone loved (Thy Service) who were Blest with Thy Nectar-Name.  
 They who are Imbued with thy Name, their Glory increases with each day.  
 Some know not what (good) Deeds and Righteousness are, for they know not their only Lord.  
 Blessed is the time (when Thou art Cherished), O God, for Nectar-sweet is Thy Word. [3]

I am a Sacrifice to Thy True Name, O Lord.  
 Thy Rule is eternal : it goes never.  
 Yea, ever-lasting is Thy Rule : it stays for ever.  
 And he alone Serves Thee who Merges in Equipoise :  
 No adversary, no pain, can touch him, nor Sin him contaminates.  
 I am ever a Sacrifice to Thee and to Thy One Name. [4]

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Thy Devotees, O Lord, have dwelt upon Thee, since the beginning of Time.  
 They hymned Thy Praise, standing at Thy Gate.  
 They Dwelt only on Thee, the True One, the Slayer of Demons.  
 But he alone Dwells on Thee who Enshrines Thee in the Mind.  
 Thou Thyself Created the Doubt and Deluded all : but when the Doubt goes,  
 Then, by the Guru's Grace, Thou Blessest Thy Devotee and Savest Thou him from the *Yama's* noose.  
 O God, since the beginning of Time, Thy Devotees have Dwelt upon Thee. [5]  
 O my Great Master, Thou art Infinite and Unknowable.  
 How may I pray to Thee ? I know not how to say.  
 If Thy Grace be upon me, I Know Thy Truth.  
 I Know Thy Truth only if Thou Revealest it unto me.  
 And then the Hungers and the Afflictions of the world and our Doubt too are dispelled.  
 Prays Nānak : "One's Doubt goes if one Knows the Wisdom of the Guru :  
 (That) the Lord is Great : and Infinite and Unknowable is He". [6]

1. ਆਖਿ ਨਾਹੀ ਵਾਢਣਾ : (आखि नाही वावणा) *lit.* do not waste thy breath (ਵਾਢਣਾ) by asking (ਆਖਿ) (for something other than what He gives).

Beauteous are Thy Eyes : Sparkling Thy Teeth.  
 Sharp Thy Nose : Luxurious Thy Hair.  
 Lustrous Thy Body, cast in Gold.  
 Cast in Gold is His Body, with a Rosary like Krishna's : Dwell ye on Him, O my mates,  
 That ye stand not at the *Yama's* Door : be ye instructed thus, O Lord's Brides.  
 The scum of your minds will be cleansed, and ye will then discriminate between a swan and a crane.  
 Beauteous are the Lord's Eyes : Sparkling His Teeth. [7]  
 Graceful is Thy Gait, O Lord : Sweet Thy Speech.  
 Like a *Koel's* alluring is Thy Youth.  
 Yea, alluring is Thy Youth, absorbed in its own Self, whose Sight Fulfills all.  
 With measured steps, like an elephant<sup>1</sup>'s, Thou art Absorbed in Thy Own Majesty<sup>2</sup>.  
 She who is Inebriated with the Love of such a Lord, flow (in purity) like Ganga's waters.  
 Prays Nānak : "I am Thy Slave, O Lord, for Graceful is Thy Gait and Sweet Thy Speech". [8-2]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

**Vadhans M. 3, Chhant**

Glorious is the Bride, who is Imbued with the Lord.  
 Through the True Word, she's United with Him and Enjoys His Union in Love.  
 The Lord Embellishes us with His Love and we are dedicated to Him.  
 And abandon our self and so Attain to Love, and Merge in the Word.  
 The Lord's Bride is bedecked with the Word, and attracted by the Lord's Love, and is Attached to Him.  
 Says Nānak : "The Lord has United me with Himself ; the True Lord has Embellished me (with His Word)". [1]  
 O Meritless woman, See thy Lord's Presence before thee.  
 For, they who have Enjoyed their Lord's Love, by the Guru's Grace, See the Lord Filling all. P. 568  
 Yea, thy God Pervades all ; See thou His Presence ; He Remains ever the same through the ages.  
 The young Bride, in her innocence, Enjoys her Lord's Love, and Meets the Builder of our Destinies.  
 They who Tasted the Lord's Essence, Uttered His Glorious Word, and remained Imbued with His Nectar.  
 Says Nānak : "That Bride alone is beloved of the Lord who Sees ever His Presence, (through the Word)". [2]  
 Ask thou the Brides who have eradicated their Ego.  
 But, they love not the Lord's Command who love their selves.  
 They who lose their selves Attain to the Lord, and Enjoy Him they with pleasure.  
 Ever-imbued with the Lord, their Mind in Poise, they Utter ever the Lord's Name.  
 Blessed is the Bride whose core is Attuned to the Lord ; to her seems sweet the Lord's Love.  
 Says Nānak : "The Bride who bedecks herself with (the Lord's) Truth, is Imbued with Equipoise". [3]  
 Still thy Ego, my love, and walk in the Guru's Way :  
 And Enjoy thy Spouse and Abide in thy Self.  
 Yea, she Abides in the Self, and sings the Word ; and is the True Bride of the Lord.  
 And her Ever-young Lord of Bliss Embellishes her eternally.  
 Through the Groom, our Lord, our Destiny awakens and we art Blest with the True Word.  
 Says Nānak : "The Bride who walks in the Guru's Way is Imbued with the Lord". [4-1]

**Vadhans M. 3**

Blessed is all that the God-man does, the natural way.  
 And utters he the Name ever, and so reaps the Profit of the Lord's Name.  
 And reaping the Profit of the Name, enjoys the Lord's Bliss, and utters ever the Name.  
 He gathers Virtue and dispels Evil, and so he Realises his Self.  
 Through the Guru's Instruction, he is Blest with Glory, and through the True Word, he partakes of the Lord's Essence.  
 Says Nānak : "Wondrous is the Devotion to the Lord : but rare is the one who is Imbued with it". [1]

1. मारुत (Sans. मारुत), an elephant.

2. मंगुच्छे : (सिंदूर) *lit.* to fill the parting of the head-hair with vermilion (as the brides do to bedeck themselves).  
 An elephant so bedecked is said to become proud of his beauty.

Let us, by the Guru's Grace, sow within ourselves the Seed of the Lord, and let it grow in our body.  
And so Taste the (Lord's) Essence, within ourselves, that will avail us even in the Yond.  
It avails us in the Yond if we Enshrine the Lord in the Mind : Blessed is this Farming and Trade.  
He who Dwells on the (Lord's) Name and keeps it in his Mind, Realises the Guru's Word.  
The Egocentrics are tired of this Farming and Trade, their Hunger and Thirst go not.  
Says Nānak : "Sow thou the Seed of the Name within thee through Devotion to the True Word". [2]

They alone Deal in the Lord's Name, whose Lot sparkles like the jewel.  
And, through the Guru's Instruction, their mind comes to itself : and, through the True Word, they  
become men of Dispassion.  
Their Countenance is beautified : their Lot Awakens ; through Truth, they gather Dispassion and they,  
the Wise ones, are Imbued with the Truth.  
Without the Name, the world goes like mad : through the Word, one stills one's Ego.  
Attuning oneself to the True Word, one gathers Wisdom, and then, through the Guru, one is Blest  
with the Groom, the (Lord's) Name. P. 569  
Says Nānak : "one Enjoys the Spouse by great good Fortune and Meets with the Dispeller of fear,  
through the Word". [3]

All Trade, all Farming, is in the acceptance of the Lord's Will : through submission to His Will is all Glory.  
Through the Guru's Word is the Lord's Will Revealed, through the Will is our Union with the Lord.  
We Unite with the Lord, in His Will, and Merge in Equipoise, and (know) the Infinite Word of the  
Guru.  
One Attains Glory through the Guru and is Embellished with (the Lord's) Truth.  
Losing one's self, one Attains to God, the Dispeller of fear, and, through the Guru, one is United with  
the Lord.  
Says Nānak : "The Immaculate, Unfathomable, Unreachable Name is Attained by accepting the  
Lord's Will". [4-2]

### Vadhans M. 3

O my mind, assemble thou ever the Truth,  
And abide in Peace, in thy own Home, that the Yama can touch thee not.  
Nor the Yama's noose can strangle thee, and thou art Attuned to the True Word.  
Ever True and Pure is (then) thy Mind ; and cease thy comings and goings.  
Deluded by Māyā, the Egocentrics are lured by the call of the Yama.  
Saith Nānak : "Hark thou, O my Mind, assemble thou ever the Lord's Truth". [1]

O my mind, within thee is the Treasure : seek it not without.  
And partake of that what is in the Lord's Will, and so be Blest with His Grace, through the Guru.  
O my mind, be Blest thus through the Guru, with the Lord's Grace, and then within thee Rings ever the  
Melody of the Blessed Word.  
The Egocentrics, being Blind and Unwise, are wasted away by Duality.  
Without the Lord's Name, no one is Emancipated, and all are bound down by the Yama.  
Says Nānak : The Treasure is within thee : so seek not it without". [2]

O my mind, Blest with the bounty of human life, some are dedicated to the Trade of Truth.  
They Serve their True Guru and within them is Enshrined the Infinite Word.  
They treasure the Infinite Word, yea, the Lord's Name within, and, through the Name, are Blest with  
all the nine treasures.  
The Egocentrics are afflicted by Māyā and Infatuation ; and, gripped by Duality, and Dishonoured, they  
writhe in Pain.  
But they, who still their Ego and Merge in the True Word, are Imbued through and through with the  
Lord's Truth.  
Says Nānak : "Blessed is the human birth, (but) through the Guru is this Wisdom Revealed". [3]

O my mind, Blessed are they who Serve their True Guru.  
They who Slay their self are men of Dispassion.  
Abiding in Dispassion, they are Attuned to the (Lord's) Truth, and so they Know themselves.  
Their Mind is calm like the deeps of the sea and wavers not ; and, by the Guru's Grace, they Utter the  
Name, the natural way.  
Others are enticed away by women ; they, being self-centred, are Asleep and (hence) Unfortunate.  
Nānak : they who Serve the Guru the natural way, they are the men of Perfect Destiny. [4-3]

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Vadhans M. 3

One Deals in the Jewel (of the Lord's Name) if the True Guru imparts such Wisdom.  
Then one reaps the Profit of Devotion to the Lord, and the Wise one is steeped in the Wisdom (of God).  
Steeped in the Lord's Wisdom is the seer whom the Lord Himself Makes thus Wise, and he reaps the Profit of Devotion in the world. P. 570  
Without Devotion, one gathers not Peace and loses Honour, deluded by Duality; but instructed in the Guru's Wisdom, one's Mainstay is the (Lord's) Name.  
Profitable ever is the Name: he who is dedicated to this Trade, by God's Grace, Deals in the Jewel (of the Lord's Name), when the True Guru so instructs. [1]  
Love of Māyā is an affliction: False is its Trade.  
Uttering Falsehood, one eats Poison and the Evil in one increases.  
The Evil increases and the transient world is afflicted by Doubt: for, without the Lord's Name, one loses Honour.  
The more the Pundits read, the more they indulge in Strife; without Knowing, they attain not Happiness. And being in love with Māyā, their comings and goings end not.  
For, the love of Māyā leads to Pain and False is its Trade. [2]  
In the True Court are adjudged the True and the False ones;  
The False ones are cast out of the Court and incessantly<sup>1</sup> they Wail.  
They Wail incessantly, these stocks and stones, the Egocentrics, who've wasted away their lives.  
Māyā's Poison has deluded the world, and one loves not the True Name.  
The Egocentric is estranged from the Saints and so he reaps Pain.  
But, it is in the True Court that the True and the False ones are adjudged. [3]  
The Lord Himself Does all: then who else is one to go to, for there is no one other than Him who can Do a thing.  
And He Yokes us, as it Please His Glory.  
As is His Will, so Yokes He all; there is neither any brave nor a cringing coward.  
He, the Beneficent Lord of Life, the Builder of our Destiny, Himself Blesses all.  
If, by the Guru's Grace, we lose our self, we Attain Honour through the (Lord's) Name.  
He Himself Does all: then who else is one to go to, for no one else can Do a thing. [4-4]

Vadhans M. 3

The True Merchandise is the Lord's Name: True is its Trade.  
Through the Guru's Instruction, we Deal in the Lord's Name, Priceless and Infinite is whose Worth.  
Infinite and Priceless is this Trade; Fortunate are they who are engaged in it.  
They are Imbued with Devotion, from within and without, and are Attuned to the True Name.  
He whom the Lord Blesses, Attains Truth and Reflects on the Guru's Word.  
Nānak: they who are Imbued with the Lord's Name, attain Happiness, for they Deal only in Truth. [1]  
Ego and Māyā Stain one's Soul; they Soil one's mind.  
Through the Guru's Word is the mind cleansed and the tongue Tastes the Lord's Essence.  
The tongue Tastes the Lord's Essence and one's inner core is Imbued (with the Lord's Love) and one Dwells on the True Word.  
And in one's within wells up the Lord's Nectar; through the Word, does one draw it and drink.  
He on whom is the Lord's Grace is **Attuned** to His Truth, and his tongue utters ever the Lord's Name.  
Nānak: Pure are they who are Imbued with the Name, the others are full of the scum of Ego. [2]  
The Pundits and the diviners of future read and scream aloud, but whom do they want to impress? P. 571  
For, within them is the love of Māyā, and their core is Soiled, for they deal only in Untruth.  
They deal in Untruth in the world, and, coming and going, they writhe in Pain.  
The Poisonous Worm is addicted only to Poison, and is consumed by the Dirt:  
That what is in his Writ he practises and no one can erase it.  
Says Nānak: "They who are Imbued with the (Lord's) Name, gather Gladness; the other Wretches but Wail and Cry". [3]

1. ਉੜੇ : (उमे) : standing.

The mind is affected by the Love of Māyā, and so one loses one's sense of Discrimination.  
 If, by the Guru's Grace, one is Imbued with the Lord's Love, then the colour of the Other wears off.  
 The colour of the Other goes off, and one Merges in Truth, and one's Treasure is full of Truth.  
 He who walks in the Guru's Way, also Knows, and is bedecked with (the Lord's) Truth.  
 He whom the Lord Unites with himself, Unites alone ; one can force not the Lord's Will.  
 Nānak : without the Lord's Name, one is beguiled by Doubt, but he who is Imbued with the (Lord's)  
 Name is dyed in the Lord's Love. [4-5]

### Vadhans M. 3

O my mind, the world is in a constant state of flux, only the Lord's Truth will Emancipate thee in the end.  
 When the Lord Himself Blesses one, one goes not the Round again.  
 One goes not the Round, and one is Emancipated through Truth and, through the Guru, one gathers Glory.  
 Imbued with the True One, one is Inebriated with Equipoise and one Merges in Equipoise :  
 And one Loves the True One, and Enshrines Him in the Mind, and, Imbued with the Word, one is Emancipated in the end.  
 Imbued with the Lord's Name, O Nānak, one Merges in (the Lord's) Truth, and is cast not again into the Sea of Material Existence. [1]  
 The Love of Māyā is maddening, one is wasted away by the sense of the Other.  
 This-wise, one is involved with the illusion of father and mother, and the love of the Other.  
 For, such is the result of one's past Karma, and no one can erase it.  
 He who has Created the world also takes care of it ; Him no one can equal.  
 The Blind Egocentric is consumed by his inner Fire, and Attains not Peace without the Word.  
 Without the Name, O Nānak, all are beguiled, and are wasted away by the love of Māyā. [2]  
 Seeing the world on Fire, I have sought the Lord's Refuge,  
 And I pray to my True Guru, "O Lord, Save me and Bless me with the Glory (of Thy Name).  
 Keep me in Thy Refuge and Bless me with the Glory of Thy Name ; for, there is no one as Beneficent as art Thou".  
 Fortunate are they who are dedicated to Thy Service, O God, for, Thou art the only One known age after age.  
 One practises chastity and truth and self-discipline<sup>1</sup>, but is Emancipated not without the Guru.  
 Says Nānak : "He alone Realises the Word, who takes to the Lord's Refuge". [3]  
 The Wisdom that Thou, our Lord impartest, alone grows in man, there is no other Wisdom save Thine.  
 For, within and without art Thou alone : and Thou alone makest one Realise Thee.  
 Thou Thyself makest all Realise Thee ; for there is no one besides Thee ; (but), it is through the Guru that one Tastes the Essence of the Lord.  
 In the True Abode Resides ever the True One ; through the True Word, one utters the speech of Truth.  
 Within one's Home, one finds one's Self : and so the True Guru Blesses one with Glory. P. 572  
 They who are Imbued with the (Lord's) Name, O Nanak, Mount to the Lord's Castle and Approved is their True intellect. [4-6]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

### Vadhans M. 4, Chhant

The True Guru has Blest my Mind with the Lord's Love :  
 And I Cherish ever the Lord's Name.  
 And so Cherishing the (Lord's) Name, my Woes are dispelled.  
 And I See the Guru's Vision, by great, good Fortune : O Blessed is my True Guru.  
 And upstanding and downsitting, I Serve ever the True Guru, Serving whom I Attain Peace.  
 Yea, the True Guru has Blest my Mind with the Lord's Love. [1]  
 Life comes to me and I Bloom when I See my True Guru.  
 And I Enshrine the Lord's Name in the Mind, and Dwelling on it, I Flower.  
 Lo, the lotus (of my heart) flowers and I am Blest with the Nine Treasures of the Lord's Name.  
 And the Affliction of Ego departs from within me, and I enter into the Trance of Equipoise.  
 I attain the Glory of the Lord's Name through the True Guru, and my Mind is in Peace, Seeing the Vision of the True Guru.

1. i.e. the customary and the routine kind of truth, self-discipline, charities etc.



Yea, I live and am in bloom only on Seeing my True Guru. [2]  
 Is there one who'll lead me on to my True Guru ?  
 To him, I'll make an offering of my body and mind.  
 I'll cut up into bits my body and mind and make an offering of these to him who Recites to me the  
 Word of the Guru.  
 My Mind has turned away from the world and, Seeing my Guru's Vision, I am in Bliss.  
 O my Bliss-giving Lord, Bless me with the Dust of the True Guru's Feet.  
 O my dear mates, lead me on to my Perfect Guru. [3]  
 There is no one to equal my Beneficent Guru :  
 For, he Blesses me with the Love of the Lord, the Immaculate Purusha.  
 They who Dwell on the Lord's Name, their Woes and Doubt and Fear are dispelled.  
 And, by good Fortune, they Attain their Lord, in utter Humility, being Attuned to the Guru's Feet.  
 Says Nānak : "The Lord Himself Unites us with Himself, and meeting Him, the True Guru, the-  
 Purusha, we attain Happiness.  
 Yea, no one equals my Beneficent Guru : there is no one like unto Him.' [4-1]

## Vadhans M. 4

How hapless I become Separated from the Guru!  
 The Beneficent Lord of Life has led me on to the Guru and into the Lord's Name I Merge.  
 Meeting with the True Guru, I Merge in the Lord's Name and I Contemplate ever the Name,  
 And He whom I was searching all over, Him I find within my Home P. 573  
 And, I See and Know only the One Lord, yea, He who Pervades my Soul.  
 See, how hapless I become, Separated from the Guru! [1]  
 They who Attained to the True Guru, Met with their Lord and Master.  
 I Serve them in Humility ; I repair to their Feet.  
 Serve I them in all Humility who Dwell on their True Guru, the Purusha.  
 Thou art our Beneficent Lord, the Inner-knower of our hearts, O God, Fulfil my Faith.  
 Meeting the Guru's disciples, my Faith is Fulfilled, and, night and day, I Dwell on God's Praise.  
 For, they who Met with the True Guru, them meets also God, their Lord and Master. [2]  
 I am a Sacrifice to the Guru's disciples, my mates and beloveds.  
 They Recite to me the Lord's Name, and the Loved Name becomes my life's Mainstay.  
 The Lord's Name is my vital breath, my love ; I can live not without it, even for a moment.  
 When the Bliss-giving Lord is in Mercy, I drink-in His Nectar, through the Guru.  
 The Lord Himself Blesses us with Faith and Unites us with Himself, and Himself He Decks us too.  
 I am a Sacrifice to the Guru's disciples, my friends and mates. [3]  
 The Lord is all by Himself : He who is the Immaculate Purusha.  
 The Lord Himself Unites us with Himself : and that alone happens what He Does.  
 That what the Lord Wills comes to pass : and no one else can do a thing.  
 Through cleverness, one can Attain Him not : the sharpwittedness of many has worn thin.  
 By the Guru's Grace, I've Seen the Lord ; without the Lord's, I have no other Support.  
 Our Lord, the Immaculate Purusha, is the only Master of (the universe). [4-2]

## Vadhans M. 4

I crave to meet my True Guru, O Lord : I Cherish the Feet of my Guru.  
 Applying the Collyrium of His Wisdom, the Darkness<sup>1</sup> of my Ignorance is dispelled.  
 The Guru himself applied to my Eyes the Collyrium of his Wisdom and the Darkness of my Ignorance-  
 was dispelled.  
 And, Serving the True Guru, I Attained to the highest state of Bliss and Dwelt ever on the Lord.  
 He on whom is the Blessing of the Lord, him the Guru Yokes to His Service.  
 Yea, I crave to Meet my True Guru : I Cherish the Feet of my Guru. [1]  
 My True Guru is my Beloved : I can live not without the Guru.  
 For, from Him, I receive the Lord's Name which succours me in the end.  
 Yea, succours it me in the end and I Cherish ever the Lord's Name, by the Guru's Grace.  
 And where neither the son nor the wife is my friend, there the Lord's Name Emancipates me.  
 Blessed is the True Guru, the Immaculate Purusha, Meeting with whom one Dwells on the Lord's  
 Name. P. 574  
 My True Guru is my Beloved : I can live not without the Guru. [2]

1. ਤਿਮਰ : (Sans. तिमिरः), darkness.

They who Saw not the Vision of the True Guru, the Purusha,  
 They wasted away their human birth in vain.  
 They Wasted away their lives, the worshippers of Māyā, and immense was their Grief.  
 They had the Jewel in their very Homes, but they, the Unfortunate ones, remained Hungry, and removed  
 far from the Lord.  
 See not the sight of those who Dwell not on the Lord's Name :  
 And, who saw not the Vision of the True Guru, the Purusha. [3]  
 I am like the *Chātrik* bird, meekly I pray to my Lord :  
 Lead me on to my beloved Guru, O God, that I devote myself to the Service of the Guru.  
 But Serve I the True Guru when the Lord is Merciful me.  
 Without the Guru, there is no one to support me, the True Guru is the Mainstay of my life.  
 Says Nānak : "The Guru has Blest me with the Lord's Eternal Name :  
 For, like the *Chātrik* bird, meekly I prayed to my Lord for (the rain of) His Mercy". [4-3]

Vadhans M. 4

O Lord, be Merciful and Lead me on to my Bliss-giving True Guru.  
 For, from the True Guru I gather the Wisdom to Know Thee.  
 Gather I the Lord's Wisdom from the True Guru who has Attained to the Priceless Name :  
 (So), I repair to his Feet and pray ever to him, and he shows me the Path.  
 The Lord's Devotee is he who looks upon pain and pleasure alike for, he is Imbued ever with the  
 (Lord's) Name.  
 O Lord, be Merciful, and Lead me on to my Bliss-giving Guru. [1]  
 Hear thou the Lord's Name from the Guru, and thy Sins and Ego will be eradicated.  
 Contemplate thou the Lord's Name and the Ailments of the world will leave thee off.  
 They who Dwelt on the Lord's Name were rid of their Woes and Sins.  
 For the Guru Blest them with the Sword of Wisdom with which they annihilated the couriers of the  
*Yama*.  
 When the Bliss-giving Lord is Merciful, He rids us of our Woes and Sins and Afflictions :  
 Hearing the Lord's Name from the Guru, all our Sins and Ego are eradicated. [2]  
 I Dwell on the Lord's Name : my Mind is pleased with the Lord's Name.  
 Uttering His Name, all afflictions of the God-men are dispelled.  
 The God-man is rid of all Woes and Health returns to his body,  
 For, he is ever composed in the Trance of Equipose, and he Contemplates the Deep, Unfathomable Lord.  
 Of a high caste or casteless, whoever Dwelt on the (Lord's) Name, he Attained to the highest Boon  
 (of Beatitude)  
 So I Dwell on the Lord's Name : and my Mind is pleased with the Lord's Name. [3] P. 575  
 O Lord, be Thou Compassionate to me and Save me in Thy Mercy.  
 I am a Sinners of sinners and Meritless, but all-the-same Thy Slave.  
 Sinners and Meritless though we be, we Thy Slaves seek Thy Refuge, O Thou Compassionate One.  
 Thou art the Dispeller of Sorrow, the Giver of All-bliss, take me, a Stone, also across (the Sea of  
 Existence).  
 Meeting with the True Guru I am Blest with the Lord's Essence, and, through the Lord's Name I am  
 Emancipated.  
 O Lord, be Thou Compassionate to me, and Save me in Thy Mercy. [4-4]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vadhans M. 4, Ghoris<sup>1</sup>

The human body is the mare Created by the Lord (for us to ride to Him).  
 Blessed, Blessed, is the human birth : to it one attains through Virtue.  
 Through Virtue is the human birth attained, and we are bedecked with the skin of gold.  
 By the Guru's Grace, it sparkles like the *Lālā* flower, dyed in the ever-fresh Colour of the Lord.  
 Glorious is this body which Contemplates the Lord, made Beauteous by the Lord's Name.  
 By good Fortune, one attains to it and (through it) the Lord's Name, our Eternal Friend; yea, this body  
 is the Creation of my loved God. [1]

1. A wedding song.

Let this be my saddle that I Realise my Good Lord,  
 Ahd riding (the body's mare), I cross the tempestuous sea (of the world).  
 Tempestuous is this sea of myriad waves ; and it is through the Guru that one goes Across.  
 Fortunate are they who, boarding the Lord's Boat, are Ferried across by the Guru, the Boatman, with  
 (the oars of) the Word.  
 And then one Sings ever the Lord's Praise, Imbued with the Love of God ; and being so Imbued  
 becomes like God.  
 And one attains the state of *Nirvāna*—O, how glorious is this God-like State ! [2]  
 Let the reins in the mouth (of the mare) be the Guru's Wisdom ;  
 And let the whip be of the Lord's Love.  
 Whip thy body with the Lord's Love and, so Conquer thyself, turning towards God.  
 And hew up thy rough mind, and attain to the Word, and drink-in the Lord's Nectar.  
 Hearing the Word, uttered by the Guru, stamp thy body's Mare with the Lord's Colour.  
 And so Cross thou, O Nānak, the long and treacherous Path (of Illusion). [3]  
 The Mare of the body is Created by my Lord, the God.  
 Blessed is this Mare<sup>1</sup>, through which I Realised my Lord and Master.  
 Blessed is this body through which is Known the Lord and which I attained through God, due to the  
 accumulated result of the past *Karma*.  
 And, riding the Mare of the body, I Cross the tumultuous (Sea of Material Existence) and Unite with  
 my Lord, by the Guru's Grace.  
 The Lord has arranged my Wedding with Him : the Marriage party is of the Saints.  
 And, so, Nānak has Attained to his Eternal Spouse, and the Saints Bless him with the Song of Joy.  
 [4-1-5]

#### Vadhans M. 4

P. 576

The mare of the body is ever-fresh, ever-new,  
 (If) it seeks ever the Wisdom of the Lord, from the Guru.  
 And, seeking this Wisdom, it is pleased with the Gospel of the Lord, yea, the (Lord's) Name, and so  
 Knows the state and extent of God.  
 And uttering the Lord's Name, its life is Fulfilled.  
 So, Praise thy Lord through the Lord's Name and seek ever to Worship thy God.  
 Says Nānak : "Hark, O ye Saints : Glorious is the Worship of the Lord". [1]  
 The golden body is bedecked with the Saddle of Gold,  
 And, studded with the Jewel of the Lord's Name.  
 And so studded with the Jewel of the Lord's Name, one Attains to the Lord and gathers Bliss.  
 And, Receiving the Guru's Word, one Dwells on the Lord's Name, and, by good Fortune, one takes  
 on the Colour of the Lord.  
 And one's Lord and Master, the Inner-knower, is Met with, who is ever-fresh of body, and ever-new.  
 Nānak utters the Name and Knows it ; he seeks ever the Name form the Lord. [2]  
 The rein in the mouth (of the mare) is the Guru's goad (of the Word).  
 The mind, intoxicated like an elephant's, is overpowered (only) through the Guru's Word.  
 And so overpowering the mind, the Bride Attains to the highest state of Bliss, and comes to be loved  
 by the Spouse.  
 As she loves the Lord from the core of her heart, so she looks Beauteous in her Lord's Home.  
 Imbued with the Lord's Love, she is Merged in Equipoise, and so Attains she to the Lord.  
 Says Nānak, the Lord's Slave : "It is by good Fortune that I Dwelt on the Lord", [3]  
 The body is the mare which enables one to ride to one's Lord.  
 And Meeting with the True Guru, one Sings the Song of Bliss.  
 Sings one the Lord's Song, the Song of Joy, and Serves ever one's Lord,  
 And, Attaining to the Lord and, Imbued with His Love, he revels with Him in His Castle of Joy,  
 And is pleased with the Lord and Sings His Praise, and dwells on Him through the Guru's Word.  
 God is Merciful to Nānak, and so he rides the mare of his body to his God. [4-2-6]

1. दुषादीना : (from Sans. दुस्वार), the land to the North-West of the Himalayas according to Atharva-Veda;  
 known for its beautiful horses, according to Ramayana and Mahabharata. Here, the word implies a horse, a mare.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vadhans M. 5, Chhant

Meeting with the Guru. I have found my Loved Lord.

And, I have made an offering of my body and mind to my God.

Making an offering of my body and mind, I've Swum across the Sea of Existence and no longer the fear of death terrifies me.

And I have become eternal, partaking of the Lord's Nectar, and my comings and goings have ceased. I have found that Home wherein I enter into the Trance of Equipose, and the Lord's Name is my mainstay.

Says Nānak : "Now I enjoy Bliss and Peace ; O Greetings be to my Perfect Guru". [1]

Hark. O my friend and mate.

The Guru has Blest me with the *Mantram* of the True Word.

I Dwell on the True Word and Sing the Song of Joy, and from within me the Doubt has been dispelled.

And, I've found the Lord who Goes never, and Stays ever with us.

He whom the Lord Likes, he alone is Glorious ; all-too-spontaneously, the Lord Blesses him with the Treasure of His Name. P. 577

Says Nānak : "I am a Sacrifice to Thee, O God, Thou who Blessest all with Thy Bounties". [2]

When such be Thy Will, we are Fulfilled.

My Mind is comforted and all my Thirst is sated.

Comforted is my Mind and the Fire within is quenched, and I am Blest with the Great Treasure (of the Lord's Name) :

And all the Disciples and Servants of the Lord partake of it : O, I am a Sacrifice to the True Guru.

I become fearless and am Imbued with the Love of the Lord, and the *Yama's* fear terrifies me no more.

Nānak is ever Thy Slave, O Lord, and he Worships Thee, being Attuned to Thee. [3]

My Hope is fulfilled, my Desire is satiated.

I am Meritless, O Lord, and all Merits are Thine.

All Merits are Thine, O Master, how am I to Praise Thee ?

For, Thou Seest not my Merit, Demerit ; and forgivest me instantaneously.

I am Blest with the Nine Treasures (of Thy Name) and I am in Gladness, and the Unstruck Music (of Bliss) Rings within me.

Says Nānak : "Now that I've Attained to my Spouse, all my Sorrows are dispelled." [4-1]

Shaloka

Why hear the false talk ? (For), it vanishes like the wind.

Nānak : those ears alone are Approved which hear the True Lord's Praise.

Chhant

I am a Sacrifice to those who have heard the Lord's Name.

They alone are in Bliss and in Equipose, who utter the Name of God.

Blissful and in Equipose are they, the priceless men of Merit : they have come to Emancipate the world.

The Lord's Feet are the Boat wherewith myriads have Crossed the Sea of Existence.

They on whom is the Mercy of my Master, they are asked not to render the Account (of their deeds).

Says Nānak : "I am a Sacrifice to those who hear the Lord's Praise". [1]

Shaloka

I have seen the Lord's Light<sup>1</sup> with my Eyes : yet, my immense Thirst is quenched not. (But), those Eyes are different, Nānak, with which one Sees one's Loved Lord<sup>2</sup>. [1]

1. लोरी : (Sans. आलोक), light, lustre, splendour.

2. मा पिरि : (मा पिरि) (Sindhi), my Love, my Lord.

**Chhant**

They who Saw my Lord, to them I am a Sacrifice.  
 (For), they were Approved in the True Court of God.  
 Being Approved by the Master, they were acclaimed as Supreme, and were Imbued with the Love of the Lord.  
 They were satiated with the Lord's Essence and were Merged in Equipoise, and Saw their Lord in every heart.  
 They alone are my mates, the Blessed Saints, with whom the Lord is Pleased.  
 Says Nānak : "They who have seen my Lord, to them I am a Sacrifice". [2]

**Shaloka**

The body is Blind and Vacant without the Lord's Name.  
 Nānak : Fruitful is the life of one in whose heart Dwells the True Lord. [1]

**Chhant**

I am a Sacrifice, each bit, to him who has Seen my Lord.  
 The Lord's Servants are satiated, for they partake of the Lord's Sweet Nectar.  
 The Lord seems Sweet to their Minds, and the Lord's Mercy is upon them ; upon them rains the Lord's Nectar and they abide in Bliss.  
 Their Woes and Doubts are dispelled, and they Contemplate the Lord of the universe : O victory be to the Lord !  
 They are rid of Infatuation and Sin, and break away from the five (Passions). P. 578  
 Says Nānak : "I am a Sacrifice to him, in whose heart Abides my Lord, the God". [3]

**Shaloka**

They who seek their Lord are the True Servants of God.  
 (But), Know this to be True, O Nānak, that the Lord Abides in the hearts of the Saints. [1]

**Chhant**

As water mingles with water, and like merges in its like :  
 So does the man's Soul Merge in God's Over-soul.  
 When one Merges in the perfect Person, one knows one's Essence.  
 And one enters into the seedless Trance of Equipoise and one utters the Name of the One alone.  
 The Lord is hid in all, yet remains He Detached, and Utters He Himself His Own Praise.  
 Says Nānak : "They are rid of Doubt and Fear and overcome the three Modes, who Merge in their kind, like water." [4-2]

**Vadhans M. 5**

Our All-powerful Lord is the Creator and the Cause.  
 He keeps the world whole by His Grace.  
 All-powerful, Refuge-worthy, the Treasure of Mercy, the Bliss-giving Master is He.  
 I'm a Sacrifice to His Servants who Know but the One Lord alone.  
 His colour or sign no one can decipher : Ineffable and Unutterable is His Praise.  
 Saith Nānak : "Hear Thou my Prayer, O Lord, for Thou art All-powerful, the Creator and the Cause". [1]  
 These beings are Thine, O Lord, for Thou art their Creator,  
 And Thou Freest all of Doubt and Pain and Woe.  
 O Lord, rid us instantaneously of our Pain and Woe and Save us, O Thou Compassionate to the poor.  
 Thou art our Father and Mother and Master and Mate ; the whole world is Thy child, O Gopāl.  
 He who seeks Thy Refuge, Attains the Treasure of Virtue, and is born not into the world of form, nor dies he again.  
 Prayeth Nānak : "I am Thy Slave, O Lord, all beings belong to Thee and Thou art their Creator-Lord." [2]  
 Let us contemplate our Lord, night and day,  
 And Fulfil our hearts' Desires.  
 Let us fulfil our hearts' Desires, Contemplating our Lord, that the fear of the Yama is dispelled :  
 And Praise our Lord in the Society of the Saints, that all our Desires are Fulfilled.  
 Let us shed our Ego and Infatuation and Sins and become Pleasing to the Lord.  
 Prays Nānak : "Let us Contemplate our Lord, the God, night and day". [3]

At the Door (of our Self) Rings the Unstruck Melody (of the Word).  
 (For), the Lord Abides in every heart.  
 The Lord abides ever in all, yea, He the Unfathomable. Unreachable, Highest of the high.  
 His Merit is Infinite, one can say not His whole Praise, for, no one can reach upto Him.  
 The Lord Creates and Sustains all: all beings are Created by Him.  
 Prays Nānak : "The Bliss is in the Contemplation of the Lord's Name, and then at our (Tenth) Door  
 Rings the Unstruck Melody (of the Word)". [4-3]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

**Vadhans M. 1, Alauhnis<sup>1</sup>**

Blessed is my Creator-Lord, the True King, who Yokes each to his task.  
 But when one's time is over and the cup of life is full, then this loved (Soul) is driven off. P. 579  
 The loved (Soul) is driven off, for such is the Lord's Writ and one's kindreds wail.  
 But the body and the Swan-soul had to separate, when one's time is up.  
 As was the Writ and as were my deeds in the Past, so I attained.  
 Blessed is my Creator-Lord, the True King, who Yokes each to his task. [1]  
 Contemplate the Lord, O my brothers, for all have to go<sup>2</sup> this way.  
 The strife here is for a few days and then, forsure, one goes into the Yond.  
 Like a guest one departs to go into the Yond, forsure, so why indulge in Ego?  
 Why nor Cherish the Lord's Name, Serving whom one gathers Bliss at the Lord's Court.  
 One's command runs not in the Yond ; so one knows not what will be one's Lot?  
 So, Cherish the Lord, O my mates, for all have go this way (into the Yond). [2]  
 All that my All-powerful Lord Wills, happens : this world is but a make-believe<sup>3</sup>:  
 The True Creator-Lord Pervades the earth, the water and the interspace.  
 The True Creator-Lord is Infinite, Unknowable, whose end but no one knows.  
 Fruitful is the coming of those who Dwell single-mindedly on the Lord.  
 He Destroys and then Himself Recreates and Decks all through His Will.  
 Yea, all that my All-powerful Lord Wills, happens : this world is but a make-believe. [3]  
 O Nānak, One wails truly, if one wails for Love.  
 If one wails, being involved<sup>4</sup>, then all one's wailing is vain.  
 Vain is such wailing if, forgetful of the Lord, one wails for what is not<sup>5</sup>.  
 And discriminates not between Good and Evil, and so wastes his life away in vain.  
 He who comes here also goes : so all vanity is vain.  
 Nānak : one wails truly, if one wails for Love. [4-1]

**Vadhans M. 1**

Come, dear mates, let us Contemplate the True Name (of God).  
 Let us wail over our separation (from God), and Cherish Him in the Mind.  
 Let's Cherish the Lord and keep an eye on the Path which one has to tread in the Yond.  
 For, He who Creates also Destroys and all that happens is in His Will.  
 That what He Did, came to pass : how can we then give the command?  
 Come, dear mates, Tæt us Contemplate the True Name (of God).  
 O people, ye will dread not death, if ye knew how to die :  
 Serve your All-powerful Lord and the Path in the Yond will be easy to tread.  
 And so treading this Path in Peace, ye gather the Fruit of Glory.  
 And if ye make an offering (of yourselves) to the Lord, ye Merge in Truth and your Honour will be  
 Approved.  
 And ye mount to the Lord's Castle and so, like your Spouse, Enjoy in Love.  
 Ye will then dread not death, O people, if ye knew how to die. [2]  
 Blessed is the dying of the Hero whose death is Approved by the Lord :  
 They alone are acclaimed as Heroes who are Honoured truly in the Lord's Court. P. 580

1. *Lit.* a song of praise. It is in fact a dirge, a song of mourning, in which is sung the praise of the dead one.
2. ਪਇਆਣਾ (Sans. प्रयाणम्), departure (from the world), death.
3. ਹੀਲਣਾ : (Arabic : هيلة), excuse (for Reality); make-believe.
4. ਵਾਲੇਵੇ : *lit.* possessions.
5. *i.e.* Māyā.

He leaves with Honour and is Honoured in the Lord's Court, and he is afflicted not by Pain in the Yond.

(For), he Dwells on the One alone, and so reaps the Fruit. and, Serving His Lord, his Fear is dispelled. And he indulges not in Ego and abides in his Self, and so Knows himself.

Yea, Blessed is the dying of a Hero whose death is Approved by the Lord. [3]

Who is one to wail for, when the world is but a play?

The Lord Creates all, and Creating, Watches all : and Gives thought to His Creation.

Gives He thought to His Creation and Upholds it ; (but) He who Creates, alone Knows.

Sees He Himself and Knows He Himself and Realises Himself His Will.

He who did it all Knows all ; Infinite is His Form.

Nānak : who is one to wail for, when the world is but a play? [4-2]

#### Vadhans M. 1, Dakhni<sup>1</sup>

True is our Creator-Lord, the True One who Sustains all.

He who is Self-existent and True and Unknowable and Infinite.

He United, and yet Separated, the two mill-stones (of the earth and the sky),

But, without the Guru, no one brings to us the Light of Wisdom.

Our God Created the Sun and the Moon and lo, they are ever on the go. [1]

True art Thou, O Master, Bless us with Thy True Love. [Pause]

Thou it is who Created the earth and bringest us Pleasure and Pain,

And Createst man and woman and the Poison of Māyā and our involvement with it,

And the power of speech and the (four) sources of creation and their sustenance.

Thy Nature is Thy Throne, wherein Thou Sittest and Adjudicatest Truly. [2]

Thou brought about this coming-and-going, but Thou art our Eternal Lord.

And coming and going, again and over again, one's Soul is bound to Sin.

This Wild Wretch is thus Drowned, for this Hapless one Has forgotten the Lord's Name;

And forsaking Merit, he carries the load of Evil and trades in Sin. [3]

When the True Lord so Wills, He Gives His Command to the Soul,

And the Soul is separated from the body<sup>2</sup>; the Separated ones then He Unites again.

O thou beauteous one, (no one) cares for thy beauty : for the Yama's (couriers) act in the Lord's Will.

They distinguish not between a child and an aged one ; and they snap the love of one for the other. [4]

The nine doors (of the body) are (now) closed, and the Swan-soul ventures out into the skies.

The wife is now devoid of the man ; and the dead corpse lies in the compound.

And she cries to the Lord's Court : "O God, with his death my mind's faculties are deadened".

O Thou loved Brides of the Lord, shed thou tears of Love (not grief), in the Lord's Praise. [5]

They wash the dead body clean and robe it in silk,

And they shout out the Lord's Word and the five (kindreds)<sup>3</sup> are benumbed in mind and wail :

The "Separation of my beloved is death for me," (cries the wife), "O cursed be the life of the world".

But, he alone is Approved who, even while alive, Dies (to his self), Attuned to the Love of his True Lord. [6]

Wail ye, O women, but vain is all the wailing of the world.

For being Separated from the Lord, we are beguiled by Strife and practise Evil<sup>4</sup>.

P. 581

The Lord is Ever-present for the Brides in every home : the True Brides are in Love with the Lord.

I too am in Bloom when I Praise my True Lord's Name. [7]

When the Guru is Met, the Bride enters upon a new life, and she decks herself with Truth.

Come, ye mates, let us Contemplate our Creator-Lord.

For, the Bride is Owned by the Lord, if she decks herself with Truth and is Attuned to the Lord's Name.

So sing not the song of separation, but Contemplate the Lord's Name. [8-3]

1. A musical sub-division of the main Rāga.

2. विधवा (विधवा) = वि (without) पति (Sindhi, master); i.e. widow.

3. i.e., mother, father, wife, son and brother.

4. विधवा (विधवा) : deeds (वच) वि-पति (spouseless) woman.

## Vadhans M. 1

He who Creates and then Dissolves the world, that Lord is known through His Nature.  
 Seek not the True One far, (for) His Word is manifested in every heart.  
 Know ye the True Word and think Him not to be far, who Created all Creation.  
 He who Contemplates the Lord's Name gathers Bliss ; without the Name, one plays **but a false game**.  
 He who Establishes (the Creation), Knows also the Way (to Uphold it), so what can one say?  
 He who Established the world, and Cast over it the net (of Māyā), acknowledge *Him* alone as  
 thy Master. [1]

O friend, one has to go into the Yond, the world is but a **midway**<sup>1</sup> (halt).  
 The Writ of the True Lord is over us all, and He Gives pleasure and pain, mindful of our past.  
 He Gives us pain and pleasure, according to our past deeds, for these alone last with one's Soul.  
 As is the Lord's Will so does one, for one can do nought else..  
 The Lord Himself is Detached, but the world is involved in Strife ; through His Will, He gets us Released.  
 One puts off (Contemplation) till tomorrow, and then one dies and is wasted away by the Sin of  
 Duality. [2]

On the *Yama's* Path is utter Darkness and Confusion, and one finds not one's Way :  
 Neither water there is nor delicacies of any kind, nor a cosy bed.  
 Neither any honour there is nor food nor cold water, nor embellishments nor raiments.  
 One's neck is chained, and the *Yama* standing over the head strikes one, and one finds no refuge of  
 a Home.

How can one sow the seed now that it may sprout ; and one regrets, oppressed by the load (of Evil).  
 Without the True One, no one keeps one's company ; this verily is the Wisdom of wisdoms. [3]

O friend, they alone truly wail and cry, who cry out the True Praise (of the Lord).  
 If one wails, being involved in the world's strife, it washes not one's Dirt, for the world is but a  
 dream within a dream.

As is the juggler involved with his false play, so is one beguiled by Ego.  
 The Lord Himself Leads one on to the Path and Makes one do the Deeds.  
 And, if one is Imbued with the Lord's Name, the Perfect Guru **protects one, all-all-too-spontaneously**. [4-4]

## Vadhans M. 1

O friend, one must pass out (of this life) : this world is but a false show.  
 The True Home one Attains if one Serves the True One : one gathers Truth (only) by being True (to God).  
 Through Falsehood, one gets not Peace here, not Refuge Hereafter.  
 No one says to him : "Come in, Sir, be seated": he is like a crow in a deserted home.  
 Involved in birth and death, one is separated from the Lord, and so is the whole world wasted  
 away.

The world is beguiled by Greed, being involved in Māyā, and the dread of death over the heads of all  
 makes them wail. [1]

Come, O friends, take me in your embrace and bless me, P. 582  
 That my Union with the Lord lasts truly.  
 Bless me that I worship my God : but what shall ye say to those already United ?  
 Some there are who are strayed from the Path, and Cherish not the Lord's Name; instruct them ye to  
 play the True Game.

Then they tread not the *Yama's* Path and Merge in the Word and don ever the Robes of (the Lord's) Truth.  
 It is by good Fortune that one meets with the Saints, our True friends ; who, attuning themselves to the  
 Guru, have loosed their Bonds. [2]

O friend, the man comes naked into the world, subject to the Writ of Pain and Pleasure.  
 The Writ of the Lord no one can resist, for the Writ is in accordance with one's past deeds.  
 The True One Writes of Virtue and Sin, and as is His Will, so goes man.  
 The Charmer hath Charmed the whole world, tying the many-coloured thread round every one's neck.  
 Being of shallow mind, one eats the sweets along with the fly,  
 Yea, naked one comes into the world, and naked one goes. [3]

1. ਅਧ ਪੰਥੈ (ਅਧ ਪਾਥੈ) : ਅਧ ਵਿਚ ; midway.



O friend, wail if thou must: for thy friend, thy Soul, now is being driven, bound (to its Evil):  
The Lord's Writ is erased not : the Summons have come from the Lord's Court.  
The Courier came from the Court when such was the Lord's Will, and they who had to wail, wailed.  
The sons, brothers and nephews wept, along with the (other) loved ones.  
But no one dies with the dead: and he alone is truly in Love who Cherishes the Lord's Merits and  
Weeps in His Fear.  
Says Nānak: "They who Cherish the True Name are considered Wise in every age : so gather ye the (Lord's)  
Truth and Weep (in the Lord's Fear)". [4-5]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

Vadhans M. 3

Praise thy True and All-powerful Lord.  
And then, O Bride, you will be widowed not ever, nor suffer Pain  
She suffers not sorrow, you enjoys ever the Bliss, and lives in the Presence<sup>1</sup> of the Lord :  
She who Knows her Lord, the Builder of her Destiny, and utters the Nectar-sweet Word.  
Being Meritorious, she gathers Virtue and Cherishes her Lord ; so, she suffers not the Pangs of Separation.  
Praise then thy True and All-powerful Lord. [1]  
Know you through the Word your True God, who of Himself Unites you with Himself.  
And Imbued with the Love of your Spouse, you shed your selfhood.  
And then Time devours you not, and through the Guru, you Know the One alone.  
And your Desire is fulfilled; and your core is Imbued with the Lord's Love and you meet your Com-  
passionate Lord, the Life of all life.  
You are Inebriated with the Beauty of Love, Imbued with the Love of the Word; and you Merge in  
the Being of the Lord.  
Know then thy True Lord through the Word, for He Unites thee of Himself with Himself. [2]  
The Saints who have Realised their Lord, to them I go to ask (about my Lord). P.583  
And shedding my selfhood, I Serve them that the True Lord Meets me, all- too-spontaneously.  
Meets me my Lord and I practise Truth, and, through the True Word, I am imbued with the Love of my  
Spouse.  
And then I am widowed never, and remain ever a Bride of the Lord, seated in the Trance of inner  
Poise.  
And I see the Lord Filling all, and See His Presence (before me) ; and enjoy in his Love all-too-sponta-  
neously.  
Yea, the Saints who have Realised their Lord, to them I go to ask (about my Lord). [3]  
The Separated ones also Meet with their Lord if they repair to the Guru's Feet.  
(For), the True Guru is ever Compassionate and, through the Word, one sheds one's Demerits:  
And one loses one's sense of Duality and is Imbued with the True One alone.  
And one gathers Bliss, through the True Word, and one is rid of one's Doubt and Ego.  
The Lord is Ever Immaculate, Ever-giver of Bliss, through the Word one Unites with Him,  
Yea, the Separated ones also Meet their Lord, if they repair to the Guru's Feet. [4-1]

Vadhans M. 3

Hear ye, O Brides of the Lord, reflect on the Word and (so) Serve your Lord.  
The Meritless one knows not her Lord and is Beguiled, and Wails, forsaking her God.  
The True Bride, Cherishing the Merits of her Spouse, Weeps for the Love of one who Dies not, nor Goes.  
Through the Guru is He known, through the Word is He Realised, and so one Merges in His True Love.  
She who knows not her Spouse, the Maker of our Destinies, is beguiled by Falsehood.  
Hear ye, O Brides of the Lord, reflect on the Word and (so) Serve your Lord. [1]  
The Lord Created the whole world, and in it the 'coming-and-going',  
And also our being wasted away by Māyā, and the cycle of birth-and-death.  
When the Evil in us increases, we are beguiled without Wisdom.  
Without the (Guru's) Word, the Lord is Attained not, and the Meritless one wastes away her life in False-  
hood, wailing all the while.  
When my Spouse is the Life of the world, who is there then to grieve for? One may wail (only) if one  
forsakes one's Lord:  
(For), the Lord Created the whole world, and, also, the coming-and-going. [2]

1. Lit. castle.

That Lord is Ever-true and He Dies not, nor Goes.

The Ignorant Bride is led astray by the sense of the Other, and (so) loses her Lord.

She suffers Sorrow, through Infatuation and Māyā; (thus) her time wears off, and her body withers.

All that came will pass away, and one suffers Pain, beguiled by Duality:

But, one minds not Death, and involves oneself in Māyā, enticed by Avarice,

(Knowing not that our) Lord is ever True, and He Dies not, nor Goes. [3]

The Ignorant one who cries over the loss of her Spouse knows not that the (True) Lord is ever with her.

By the Guru's Grace, the True Spouse is Met with, and one Cherishes Him in one's Self.

Cherishes Him one in one's Self, for He Abides ever with us; the Egocentric thinks He is far.

The body of one who Sees not the Presence of the Lord is wasted away, being of no avail.

Says Nānak: "The Bride Unites with her Lord, if the Lord of Himself Unites her with Himself, and then she Cherishes her Lord, within. P. 584

And, she who cries over the loss of her spouse knows not that the (True) Spouse is ever with her." [4-2]

### Vadhans M. 3

Others grieve over the loss of their spouses, but my (True) Lord is ever with me.

They who know well that go; they must, Serve the True Guru and Cherish ever the Lord's Name.

The True Bride Cherishes ever the Lord's Name, Serving the True Guru and believing Him to be ever-present, and so, she attains Bliss.

And through the True Word she slays death and assembles the Lord's Truth and then cease her comings and goings.

The Lord is True, True also is His Name; He Sees all with His Eye of Grace.

Others grieve over the loss of their spouses, but my True Lord is ever with me. [1]

My Loved Lord is the Highest of the high: but, how am I to Meet with my Loved Lord?

When the True Guru leads me on to the Lord, I Meet Him all-too-spontaneously, and I Cherish my Lord within me.

I Cherish ever the Lord in my heart with Love; it is through the True Guru that I See my Spouse.

He who wears the False cloak of Māyā and Attachment, his foot slips.

But, wearing the True Robes, dyed in the Lord's Love, one's Craving is quenched.

My Loved Lord is the Highest of the high: but, how am I to Meet with my Loved Lord? [2]

I have Realised my True Lord: the others are led astray by Error.

I love ever my Lord by reflecting on the True Word.

She who reflects on the True Word is Imbued with the Lord's Love and Meets with her Love through the True Guru.

Imbued with the Lord's Love, She's seated in Equipoise, her Pain is dispelled and her Adversaries are scattered.

She who Surrenders her body and mind to the Guru, her Mind is Imbued with the Lord's Love, and her Craving is quenched and she overcomes her Woes.

I have Realised my True Lord while the others are led astray by Error. [3]

The True One has Himself Created the world: (but), without the Guru, the world is enveloped by Darkness.

He Himself Leads us on to Himself, and Fills us Himself with His Love.

And being so equipped, one deals in Equipoise, and, through the Guru, one's life fruitions.

Blessed is the one who sheds his selfhood, and is Acclaimed as True at the True Court.

Within him then burns the Light of Wisdom, and he Loves the Name of the Lord.

The True One Himself has Created the world: (but), without the Guru, the world is enveloped by Darkness. [4-3]

### Vadhans M. 3

This our body wears off in the end, and age creeps in upon it.

He whom the Guru Saves, comes up: the others are but born to die.

The others but come and go and so grieve in the end, (for), without the Lord's Name they gather not Peace.

He who Earns here, Enjoys Hereafter, the Egocentric but loses his Honour.

There is pitch Dark in the abode of the Yama; there is neither brother nor sister there (for support).

And, this our body wears off in the end, and age creeps in upon it. [1]

The body becomes (Pure like) gold, when one Meets with the True Guru.  
And one is then rid of Doubt and Māyā, and one Merges in the True Name.  
Merging in the True Name, one Sings the Lord's Praise, and, Meeting with the Loved One, one is at Peace.

And one abides ever in Bliss, and one's Ego is dispelled from within.

They who were Attuned to the Lord's Name, I take to their Feet:

(For), the body becomes (Pure like) gold, when one meets with the True Guru. [2]

Praise be to the True One, whom one Realises through the True Guru.

Without the True Guru, one is beguiled by Doubt : how shall then one face one's God?

How shall one face one's God, for one will regret and grieve for one's Sins and earn nothing but Woe.

They who are Imbued with the Name, their faces sparkle like the Lāllā-flower, and they Merge in the Being of God.

There is no one as great as God ; who else shall one go to cry ?

Praise be to the True one whom one Realises through the True Guru. [3]

They who Praise their True Lord, I take to their Feet.

They are Purest of the pure ; meeting them, all one's Dirt is eradicated.

For, they Bathe in the Pool of Truth, and Merge in the One, all-too-spontaneously.

The Immaculate, Unfathomable, Unperceivable Name they Realise through the True Guru.

And, Imbued with the Lord's Love, they Worship Him ever, and so they Merge in (the Lord's) Truth.

Says Nānak, "They who Contemplate the True One, I take to their Feet." [4.4]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener**

**Vār of Rāg Vadhans, M. 4**

*To be sung to the tune of Lallā-Behleemā*

**Shaloka M. 3**

They who are Imbued with the (Lord's) Word, are the *Paramhansas*<sup>1</sup>, for they Enshrine the True Name in their hearts.

They in-gather the (Lord's) Truth ever, abide in Truth, and Love the True Name.

They are forever Immaculate; and they are Stained not, for on them is the Grace of the Creator-Lord.

Says Nānak : "I am a Sacrifice to them, who Contemplate ever their God." [1]

**M. 3**

I thought him to be (Pure like) a Swan, and so I associated with him.

If I knew he was but a vile heron, I wouldn't have ever sought his touch<sup>2</sup> ! [2]

**M. 3**

Seeing the swans swim across, the herons too were inspired (to follow suit).

But Ah ! the poor herons ! they plunged themselves headlong, and were drowned ! [3]

**Pauri**

Thou art Thy Own Creation, O Lord, Thou art the Primal Cause.

Thou art the only Absolute Lord: there is not another without Thee.

Thou art All-powerful, the Cause of causes; and that alone come to pass which Thou Dost.

Thou Blessest, unasked, Thy Creatures with Thy Bounties.

Glory be to the True Guru who Blest us with the Thy Name. [1]

**Shaloka M. 3**

The world of form works in the Lord's Fear; the Lord alone is Fear-free.

But, if one Serves the True Guru, the Lord Comes to Abide in the mind, and then one lives in fearlessness.

No enemy can hurt him ; nor Pain pain him.

He Reflects in the Mind on God, by the Guru's Grace: and, that what the Lord has Decreed. comes to pass.

Nānak : the Lord Himself Saves our Honour, and Fulfils us He. [1]

1. The great gnostic, "who is compassionate to all life and Sees God in all". (Gujri M. 5).

2. ਜਨਮਿ ਨ ਦੇਦੀ ਅੰਗੁ : *lit.* right from the beginning (ਜਨਮਿ, ਜਨਮ ਤੋਂ) I would not have touched him (ਨ ਦੇਦੀ ਅੰਗੁ)

**M. 3**

Some of my friends have left ; some are now leaving off ; the others will also pass away.  
They who Serve not the Guru, they regret their coming and going.  
But they who are Imbued with the Lord's Truth, go not; and, through the Guru's Service, Merge (in God). [2]

**Pauri**

Meet with that Guru within whom abides thy Efficacious Lord.  
Meet with that Guru who has stilled his inner Ego.  
Blessed is that Guru who has Fulfilled all creation, making it Wise in the Lord.  
O Saints, Contemplate ever the Lord's Name that ye are Ferried Across the treacherous<sup>1</sup> Sea of the world.  
My Perfect Guru has Instructed me in the Lord ; I am ever a sacrifice to the Guru. [2]

**Shaloka M. 3**

The Service of the True Guru is the Essence of all Joys.  
For, through it, one wins Glory here, and Emancipation at the Lord's Court.  
This indeed is the True task, the True wear and the True support.  
Associating with the Lord's Truth, one Attains Truth and Loves the True Name.  
Through the True Word, one abides ever in Bliss, and rings True at the Lord's True Gate.  
Nānak : he alone Serves the True Guru, on whom is God's Grace. [1]

**M. 3**

Accursed is the Service of the Other : O, fie be on such a life and abode.  
If one sucks Poison, forsaking the Lord's Nectar, then one earns nothing but Poison.  
He wears Evil, eats Evil; he feeds himself upon Evil.  
He earns Pain here and, dying, he falls into Hell.  
The Egocentrics have unclean Countenances, for they know not the Guru's Word and are consumed by Wrath and Lust.  
For, they fear not the Guru, and forcing their will, they are Fulfilled not.  
Bound, they are Punished at the Yama's Abode, and now no one hears their Wails.  
Nānak : one practises what is Writ for one by God ; and it is through the Guru that one abides in the (Lord's) Name.

**Pauri**

Serve that Guru, ye Saints, who made ye Wise in the Lord's Name.  
Worship ever that Guru who made ye Contemplate the Lord of the universe.  
Keep ye that Guru every moment in the heart who led ye on to the Lord's Path.  
Repair to the Feet of that Guru who dispelled the Darkness of your Desire.  
Praise ever ye that Guru who Blest ye with the Treassre of Devotion. [3]

**Shaloka M. 3**

Meeting with the Guru, one's Hunger is satiated : by wearing (a mendicant's) garb, it is stilled not.  
One is afflicted by Pain, and one begs from door to door and, Hereafter, one is Punished all the more. P. 587

His Within is not at Peace that he may be Content with what he receives.  
One has to force one's mind to beg of another, and he who gives also is pained.  
Than wear the robes (of a mendicant) it is better to be a householder, who shares his bread with the others.  
They who are Imbued with the Word are Awakened (to their Self) the others are strayed from the Path through Doubt.

Such is the Writ of *Karma* for them ; before it, one becomes speechless.  
Nānak : Blessed are they with whom the Lord is Pleased, and who are Approved by Him. [1]

**M. 3**

Serving the True Guru, one is ever in Bliss, and one is rid of the Pain of births and deaths.  
And one becomes fear-free, and the Fear-free Lord Comes to Abide in one's mind.  
Within one is the Pilgrim-station of Wisdom, through the Guru is it Revealed.  
And one becomes Immaculate and Stainless, Bathing in this Pool of Nectar.  
The Soul<sup>2</sup> Meets with the Over-soul through Love of the True Word.  
And, within one's Home one gets acquainted with the Self, and one's Light Merges in God's Light.  
If one practises Guile, the Yama leaves one not ; and, Dishonouring him, drives him off.  
Nānak : they who are Imbued with the Lord's Name are Saved, Attuned to the True Lord. [2]

1. *Lit.* poisonous.

2. *Lit.* friend.

**Pauri**

Go, join the Society of the Holy where they Reflect<sup>1</sup> on the Lord's Name.  
Contemplate the Name seated in Equipose that you lose not its Quintessence.  
Dwell ever on the Lord's Name that you are Accepted at the Lord's Court.  
He alone is Blest with the Guru, on whose Forehead it is so Writ.  
Salute ever thy Guru who has uttered<sup>2</sup> the Gospel of the Lord. [4]

**Shaloka M. 3**

The Saints meet with the Saints who love the True-Guru.  
And, congregating together, they Dwell on the Lord with Love.  
And their mind is instructed by the Mind itself, through the Infinite Word of the Guru.  
These Friends then Separate not, whom the Creator-Lord Himself brings together.  
Some there are who believe not even in the Lord's Presence, and Reflect not on the Word.  
How can these Separated ones be Separated (from God) again, for they love the Other.  
The friendship of such Egocentrics lasts only for a brief while.  
And then it breaks in a moment, for it leads to Vice and Sin.  
They who Fear not the True One and love not the Name,  
How is one to befriend them, yea, they who are Strayed by God Himself? [1]

**M 3**

Some are incessantly Imbued with the Lord's Name ; to them I am ever a Sacrifice.  
To them I'll dedicate my body, mind and riches : and, in utter humility, cling to their Feet.  
Meeting with them is the Mind satiated, and one's Cravings and Desires cease.  
Nānak : Imbued with the Lord's Name, they are ever in Bliss, for they are ever Attuned to the True One. [2]

**Pauri**

Sacrifice am I to the Guru who recites to me the Gospel of God.  
I'd dedicate myself to the Guru who yoked me to the Service of the Lord.  
That loved Guru is ever with me and gets me Redeemed wherever I be.  
Glory be to that Guru who made me Wise in God.  
Nānak : I am forever a Sacrifice to the Guru who Blest me with the Lord's Name, and thus fulfilled the Desire of my Mind. [5]

**Shaloka M, 3**

Burnt by Desire, the world wails.  
But if it is Met with by the True and Peace-giving Guru, it is Burnt not again.  
Nānak : without the Lord's Name no one becomes fearless, unless one Reflects on the Word. [1]

**M. 3**

Wearing (a mendicant's) coat, one's inner Fire of the mind is quenched not.  
As, if one beats at the snake's hole, the snake within dies not thereby ; so, without the Guru, one's deeds (are what they are).  
If one Serves one's Beneficent Guru, the Word is Enshrined in the Mind.  
One's body and Mind are comforted and the Fire of Desire is quenched.  
If one loses one's selfhood, one attains utter Peace.  
Detached, by the Guru's Grace, is he who is Attuned to the True One.  
He then worries not, being satiated ever by the Lord's Name.  
Nānak : one is Released not, without the Name, and is consumed by Ego. [2]

**Pauri**

They who Dwell on the Lord's Name attain all Bliss.  
Their Life is Fulfilled who crave for nought else but the (Lord's) Name.  
They who Cotemplate their God, through the Guru's Word, shed all their Sorrows.  
Blessed are the Saints, the Devotees of the Guru, who care not a bit<sup>3</sup> for one other than God.  
Blessed also is their Guru whose mouth yields the Fruit of the Nectar-Name. [6]

1. घिल्लोने बिलोईये : *lit.* to churn.
2. गल्लोईये : (गलोईये) (Pahāri dialect, गल्लाही), to utter.
3. चुधा (चधा) : रँडो-डर, a bit.

**Shaloka M. 3**

In the Kali age, the *Yama* acts wildly; but works as is the Lord's Will.  
For, those whom the Guru Saves are Saved, and he Punishes only the self-willed Evil-doers.  
He has bound the whole world down, and no one can hold<sup>1</sup> him.  
But, if one Dwells on Him, who Created the *Yama*, he comes not to Pain by the Guru's Grace.  
The *Yama* even Serves the Holy who Enshrine the True Lord in the Mind. [1]

**M. 3**

This body is infected by the Malady of Ego; without the Word, one is rid not of it.  
When one Meets with the True Guru, it becomes Immaculate, and one Enshrines the Lord's Name in the Mind.  
Nanak: when one Dwells on the Bliss-giving Name, one is rid of one's Malady, all-too-spontaneously. [2]

**Pauri**

I am a Sacrifice to the Guru who made me Wise in the Life-of-all-life,  
I am forever dedicated to the Guru from whom I Heard the Lord's Name, the Destroyer of the Demons<sup>2</sup>.  
I Surrender myself to the Guru, who rid me of the Affliction of Ego.  
Great is the Mercy of my Guru who eradicated my Evil, and instilled Virtue in me.  
(But), only he Meets with such a Guru in whose Lot it is so Writ by God. [7]

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**Shaloka M. 3**

They who Die to the world, being Awake to their Lord, truly Worship their God.  
Them the Lord Blesses with the Treasure of Worship which is exhausted not.  
Into their Mind comes the Treasure of Virtue, yea, the True One alone.  
Nanak: he who Meets with the Lord, by the Guru's Grace, he is Separated not. [1]

**M. 3**

He who Serves not the True Guru, what shall he Dwell upon ?  
For, he knows not the Essence of the Word, deflected from the Path by the Poison of *Māyā*.  
The Unwise ones do many (good) deeds, but they love the Other.  
Being Meritless, they call themselves Meritorious, and so the *Yama* wastes them away.  
Nānak: who else is one to ask when the Lord of us all alone Forgives all ? [2]

**Pauri**

Thou, O Creator-Lord, Knowest everything, for every one belongs to Thee.  
He whom Thou Blessest, him Thou Unitest with Thyself: what else can a poor creature do?  
Thou art my True, All-powerful, Creator-Lord, the Cause of causes.  
He whom Thou Unitest, he Uniteth with Thee, Reflecting on the Guru's Word.  
I am a Sacrifice to the Guru who made me Realise Thee, my Mysterious Lord. [8]

**Shaloka M. 3**

He who Knows the Worth of the Jewel (of the Lord's Name) Reflects on it.  
But the Unwise one Knows not its Worth, for he is enveloped by stark Ignorance.  
The Jewel is the Guru's Word: the Knower alone Knows its Worth.  
The Ignorant fools pride on their self: they are born to die and thus be wasted away.  
Nānak: he alone Attains to the Jewel (of the Lord's Name) who Loves (the Lord), by the Guru's Grace.  
He utters ever the Lord's Name: he Deals only in the Lord's Name.  
And when the Lord Blesses one, one Enshrines the Lord in the Mind. [1]

**M. 3**

He who Serves not the Guru and Loves not the (Lord's) Name  
Lives not: Him the Creator Lord Himself Destroys.  
Ego is a great malady, for it makes one do deeds for love of the Other.  
Nānak: the Egocentrics are dead even in life, and, forsaking the Lord, they come to Grief. [2]

1. ਫੜ੍ਹ, ਫੜ੍ਹ; ਫੜ੍ਹਨ ਵਾਲਾ; capturer

2. ਮਧੁਸੂਦਨ: (मधुसूदन), an epithet of Vishnu; *lit.* the slayer of Madhu, the demon.

**Pauri**

He whose heart from within is Pure, everyone salutes that Saint.  
I am a Sacrifice to him who treasures the Lord's Name in the Mind.  
He whose Intuition is awakened and Dwells on the Lord's Name,  
That Guru is the Friend of all ; he Loves everyone.  
When I Reflected with the Guru-given Wisdom, I Saw the All-pervading Lord, Filling all. [9]

**Shaloka M. 3**

Without Serving the Guru, all the deeds one does in Ego are like the chains of the Soul.  
Without Serving the Guru, one gets no Peace, and one is born to die over and over again.  
Without Serving the Guru, all one speaks is insipid prattle, and the Lord's Name is Enshrined not in  
such a mind. P. 590  
Nānak : without Serving the Guru, one is Punished at the Yama's abode : and one quits the world with  
a black face. [1]

**M. 1**

Go not the way which makes thee forsake thy Love.  
Nānak : Blessed is the Love which builds thy credit with thy Lord. [2]

**Pauri**

Contemplate the One Lord : Dwell thou on the One Lord alone.  
And ask only for thy One Beneficent God, that thy heart's Desire is fulfilled.  
If we beg of another, we are shamed and dishonoured.  
He who Serves (the Lord) is Fulfilled : all his Hunger is satiated.  
Nānak is ever a Sacrifice to those who Contemplate the Lord's Name in their heart. [10]

**Shaloka M. 3**

The Loved Lord is Merciful to His Devotees : He Attunes them Himself (to Himself).  
the Lord Blesses the Devotees with the Kingship (of the three worlds), and over their heads waves the  
Canopy of the Lord.  
They are forever Immaculate and at Peace, and they Serve ever their True Guru.  
The kings are not those who are engaged ever in strife, and are cast into the womb, again and over  
again.  
Nānak : without the (Lord's) Name, one is Dishonoured, and one Attains not (True) Glory. [1]

**M. 3**

Hearing, and being instructed in the Word, one Relishes it not, so long as one is Attuned not to it,  
through the Guru.  
Serving the Guru, the Lord's Name is Enshrined in the Mind, and one is rid of one's Fear and Doubt.  
If one Knows the Guru, one becomes like unto Him, and is Attuned to the True Name.  
Nānak : through the (Lord's) Name, one is Blest with Glory, and one looks Beauteous at the Lord's  
Gate. [2]

**Pauri**

The Devotees of the Guru Love their Lord and (so) they Worship the Guru.  
They Deal in the Lord's Name with Love, and reap the Profit of the Lord's Name.  
Pure are their Countenances and they are Approved at the Lord's Court.  
The Guru is the Treasury<sup>1</sup> of the Name; his fortunate disciples share it with him.  
I am a Sacrifice to the Devotees of the Guru who ever<sup>2</sup> Contemplate the Lord's Name. [11]

**Shaloka M. 3**

Nānak : the Lord's Name is the Treasure : it is Attained through the Guru.  
The Egocentrics know not their inner Treasure, and so the Blind ones Yelp and Wail in vain. [1]

1. षेरु (बोहलु) : *lit.* stack of grains.

2. *lit.* upstanding and downsitting.

**M. 3**

Immaculate is the golden body which is Attuned to the Lord's Truth, through the True Name.  
And it Attains to the Detached Person of Pure Light and its Fears and Doubts are dispelled, through the Guru.

Nānak : they who turn God-wards attain Bliss, being ever Detached, and Imbued with the Love of God. [2]

**Pauri**

Blessed are the Devotees of the Guru who Hear the Wisdom of the Lord.  
They are instructed in the Lord's Name through the Guru, and their Ego and Duality are stilled.  
Without the Lord's Name, there is no other Friend, the Lord's Devotees have Reflected on this and seen.

They with whom the Lord is Pleased, they accept the Guru's Word. P.591  
They who reflect on the Lord's Name, by the Guru's Grace, their Glory increases four-fold<sup>1</sup>. [12]

**Shaloka M. 3**

The Egocentric, bereft of the Lord's Name, is a cringing Wretch, Ugly, and without Glory.  
He is involved ever in Strife : and he gets not Peace even in dream.

Nānak : he who turns God-wards is Saved; else he suffers Pain, bound (to his Desire). [1]

**M. 3**

The God-men look Beateous at the Lord's Gate, for they practise the Guru's Word.  
Within them is Peace : and they attain Glory at the God's Door.  
Nānak : they are Blest with the (Lord's) Name and they Merge in Truth, all-too-spontaneously. [2]

**Pauri**

Prehlāda Contemplated God, by the Guru's Grace, and Attained Deliverance.  
Janaka too was Attuned to the Lord's Name, Blest by the Guru.  
By the Guru's Grace did Vashishta teach the Wisdom of the Lord.  
Without the Guru, no one Attained to the Lord's Name.  
Yea, the Lord Blesses His Devotees with His Worship, through the Guru. [13]

**Shaloka M. 3**

If one has no Faith in the Guru and Lovest not the Word.  
One attains not Bliss, even if one wears a man's robes a hundred times.  
Nānak : if one is Attuned to the True One, the Lord Meets with one, all-too spontaneously. [1]

**M. 3**

O mind, search for such a Guru whose Service dispels the Pain of births and deaths.  
And then you fall not into Doubts, and through the Word is your Ego stilled.  
The Veil of Illusion is torn off thy Soul's face and Truth comes to abide in the Mind.  
Within you is then Peace and Bliss and you walk in Truth.  
Nānak : through Perfect Destiny is the True Guru Met ; the Guru-God Blesses us so in His Mercy. [2]

**Pauri**

He who lives in the Presence of the Lord, has sway over the whole world.  
He leans on one else, for the Lord makes all to fall at his Feet.  
One can run away from man's court ; but where is one to go if one runs away from the Lord?  
So well is the Lord's Presence Enshrined in the Devotee's heart, that no one can help repairing to his Feet.

It is by the Lord's Grace that one is Blest with the Lord's Name :  
But rare is the one who Dwells on it, by the Guru's Grace. [14]

**Shaloka M. 3**

Without Service of the Guru, the world is Dead and Wastes itself away in vain.  
For, in Daulity is utter Pain, and one is cast into the womb.  
Nānak : without the Name, the Yama Punishes one, and, regretfully, one quits the world. [1]

1. ਚੜੀ ਚਵਗਣਿ ਵੇਨੀ : *lit.* they are imbued (ਚੜੀ) with the (Lord's) colour (ਵੇਨੀ) fourfold (ਚਵਗਣੀ).

2. ਤਲਕੀ : (तलकी) (from Arabic तालक), relationship ; dependence.



**M. 3**

There is only one Spouse in the world ; the others are all His Brides.  
 He Perivades all hearts and is yet Detached : but the Unknowable Lord one knows not. **P. 592**  
 The Perfect Guru Reveals Him to us and, through the Word, we Realise Him.  
 They who Serve this Man, themselves become He, if they rid themselves of Ego, through the Word.  
 He has no equal nor any rival to Pain<sup>1</sup> Him.  
 Eternal is His Rule : He neither Comes Nor Goes.  
 His Servants Serve Him ever, and Sing ever the True Lord's Praise.  
 Nānak has blossomed forth, seeing the Glory of the True God. [2]

**Pauri**

They in whose heart abides the Lord's Name, the Lord Saves them through the Name.  
 The Lord's Name is our Father, Mother and Friend, and our Saviour too.  
 I converse only with the Name, take counsel with the Name ; the Lord's Name ever takes care of me.  
 The Lord's Name is our only Loved Society ; the Lord's Name is our Family and Lineage.  
 Nānak is Blest with the Lord's Name by the Guru-God, and thus the Lord Redeems him, both here  
 and Hereafter. [5]

**Shaloka M. 3**

They who Met the True Guru, they ever Dwell on the Lord's Praise.  
 And all-too-spontaneously, the Lord's Name abides in their Mind, and they Merge in the True Word.  
 They Emancipate their whole generation, and themselves too attain Deliverance.  
 The Transcendent Lord is Pleased with them who repair to the Guru's Feet.  
 Nānak is the Lord's Slave, and the Lord, in His Mercy, Saves his Honour. [1]

**M. 3**

In Ego one is attacked by Fear ; and one passes one's life, afraid.  
 For Ego, is a great malady : involved in it, one is Released not from the Round.  
 They, in whose Lord it was so Writ by God, they Met with the True Guru.  
 Nānak : they are then Saved, by the Guru's Grace, and dispel their Ego, through the Guru's Word. [2]

**Pauri**

The Lord's Name is our Unmanifest, Unperceivable and Eternal Creator-Lord.  
 We Serve, therefore, the Name, Worship the Name, and are Imbued with the Name.  
 For, we know not of a thing more efficacious than the Lord's Name ; for the Name alone Redeems us in  
 the end.  
 Blessed is the Beneficent Guru and his father and mother, who Blest us with the Lord's Name.  
 I salute ever my True Guru, Meeting with whom I Knew (the Mystery of) the Lord's Name. [16]

**Shaloka M. 3**

One Served not the Holy (Guru), and Loved not the Lord's Name.  
 And Relished not the Word and is born only to die again and over again.  
 Being Egocentric, one is Blind to God, O, why did such a one come into the world?  
 Nānak : they who were Blest by the Lord's Grace, they were Ferried Across (the Sea of Existence). [1]

**M. 3**

The whole world is put to Sleep by Desire and Infatuation : only the Guru lies Awake.  
 They who Serve the Guru are Awakened too, and they assemble the True Name, the Treasure of Virtue.  
 The Blind egocentrics Cherish not the Name, and so are Wasted away by the endless cycle of births  
 and deaths. **P. 593**  
 Nānak : they alone Dwelt on the Name, by the Guru's Grace, in whose Lot it was so Writ by God. [2]

1. वेदवु=वेडा : (Sans. कण्टकः), a thorn : figuratively, any troublesome fellow who is, as it were, thorn to the state and an enemy of order or good government.

**Pauri**

The Lord's Name is for me the delicacy of every kind, partaking of which I am Satiated.  
The Lord's Name is my only Wear; it covers the Nakedness (of my Soul) : and now there is no Craving in me to Wear aught else.  
The Lord's Name is our Trade ; the Guru has engaged me in this only Profitable Task<sup>1</sup>.  
I write out the Account of the Lord's Name, and no more does the *Yama's* Terror hang over my head.  
Rare is the one who Contemplates the Lord's Name, by the Guru's Grace, in whose Lot it was so Writ by the Gracious God. [17]

**Shaloka M. 3**

The world is Blind and knows not Wisdom, and acts, led by the Other.  
And as many deeds one does for the love of the Other, one is afflicted instantaneously by Pain.  
But, if one Practises the Guru's Word, by the Guru's Grace, Joy wells up in one's Mind.  
And one walks in the Way of the True Word, and Contemplates ever the Lord's Name.  
Nānak : howsoever the Lord Wills, that way one goes, for one can challenge not His Will. [1]

**M. 3**

In my Home is the Treasure of the Lord's Name : I am Inebriated with the Worship of the Lord.  
The True Guru has Blest me with a Soul, and lives eternally He, the great Giver.  
I am awake ever to His Praise, through the Infinite Word of the Guru.  
I Dwell ever on the Guru's Word, whose Will works through all the ages.  
My Mind abides ever in Bliss, and Deals in the Lord's Name in a state of Equipose.  
Within me is Enshrined the Guru's Wisdom, yea, the Lord's Jewel, which Emancipates me.  
Nānak : he whom the Lord Blesses, Attains (to the Lord), and then he rings True at the (Lord's) True Court. [2]

**Pauri**

Blessed is the Guru's Devotee who repairs to the Guru's Feet.  
Blessed is the Guru's Devotee who utters the Lord's Name with his tongue.  
Blessed is the Guru's Devotee who, hearing the Name, is Pleased in the Mind.  
Blessed is the Guru's Devotee who, Serving the Guru, is Blest with the Lord's Name.  
I salute ever the Guru's Devotee, who walks in the Guru's Will. [18]

**Shaloka M. 3**

Forcing one's will, one Attains not to the Lord ; many were tired out doing the deeds.  
They roamed the world, forcing their will and donning their various coats, but suffered Pain, led by the Other.  
To crave for the world's treasures, or to become a miracle-man is vain :  
For, it breaks not (the chains of) Desire, and the (Lord's) Name comes not to abide in the Mind.  
Through the Service of the Guru is the Mind rendered Immaculate : and the Darkeness of Ignorance (within) is dispelled.  
And the Jewel of the Name becomes manifest in the Mind<sup>2</sup>, and one Merges in Equipose. [1]

**M. 3**

He who Cherishes not the Word and loves not the Lord's Name,  
All that he utters is insipid : and he is Wasted away (by Desire).  
Nānak : he too does as is the Writ of his past *Karma*, and no one can erase it. [2]

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**Pauri**

Glory be to my Guru, the True Purusha, Meeting with whom my Mind is at Peace.  
Glory be to my Guru, the Eternal Person, who Blest me with the Devotion to the Lord.  
Glory be to my Guru, the Lord's Devotee. Serving whom I was Attuned to the Lord's Name.  
Glory be to my Wise Guru, who instructed me to look upon friend and foe with the same eye.  
Glory be to my Guru, my Etenal Friend. who inspired me to Love the Lord's Name. [19]

1. ਕਾਰਵਨੀ : (from Persian ਕਾਰਵਨ), the right to act on another's behalf.
2. ਘਰਿ : (ਘਰ) *lit.* home.

**Shaloka M. 1**

For The Bride at home, the Spouse seems afar : and she Cherishes the Desire for Him, sad at heart :  
But the Spouse is Met with instantaneously, if she Cherishes Him with the right Mind. [1]

**M. 1**

Nānak : without God's Love, all that one does is vain.  
But man thinks God to be good only when he receives from Him. [2]

**Pauri**

He who Creates Life, also Protects it.  
So, one should partake of the Lord's Name, the Fare that sustains Life.  
With it one is Satiated and all one's Hungers<sup>1</sup> are stilled.  
The one Lord Pervades all, but rare is the one who Knows.  
Nānak is Blest, for he leans on his only God. [20]

**Shaloka M. 3**

The whole world sees the Guru,  
But Attains not Deliverance, if it Reflects not on the Word:  
One's Dirt of Ego is cleansed not, nor one loves the Name.  
Some the Lord Forgives and Unites with Himself, ridding them of the Sin of Duality.  
They, Seeing (the Guru), Die (to their self) in the Love of the Guru. [1]

**M. 3**

The Ignorant Wretches are blind to the Service of the Guru.  
They suffer the Pain of Duality, and, Burning in its Fire, Wail.  
And the things for whose sake they forsake the Guru, avail<sup>2</sup> them not in the end.  
Nānak : one is Blest with Bliss, through the Guru's Wisdom, if our Lord of Mercy Blesses one. [2]

**Pauri**

Thou alone art Doing all by Thyself ; if there were another, I would proclaim him too.  
Thou alone Utterest, and Makest us Utter : Thou alone Pervadest the waters and the earth.  
Thou alone Destroyest, Thou alone Savest : so my mind repairs (only) to Thy Refuge.  
No one can slay thee, O life, without thy God, so be thou at ease and care-free:  
And, Dwell on the Lord's Name ever, and Attain to him, through the Guru. [21-1]

1. ਭਭਾਖਿਆ : (Sans. बुभुक्ष्वा) desire of eating; the desire of enjoying anything.

ਉਪਕਰੇ : (उपकारे) ਉਪਕਾਰ ਕਰੇ ; i.e., to be of avail.

By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha,  
The Creator, Without Fear, Without Hate, the Being Beyond Time,  
Not-incarnated Self-existent, The Enlightener.

Sorath M. 1, Chaupadās

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All are subject to death : all have to leave (the world) :  
Go, ask the Wise, who are the ones who'd meet their Lord in the Yond?  
They who forsake my Lord are in immense Grief. [1]  
(So), Praise thou that Lord,  
By whose Grace one attains eternal Bliss. [Pause]  
Praise Him for He is Great : and He is, and will forever Remain :  
And He is the Beneficent Lord of all : what can a man give (to another) ?  
And lo, all that He wills happens : what can one achieve, wailing like a woman ? [2]  
Many there were who built their fortresses on the earth and beat their drums,  
And they, whose pride vaulted like the sky, they too were driven along like slaves (in the end).  
O mind, if only you knew it leads to Pain, why would you have tasted what seems sweet (but is not) ?  
[3]  
Nānak : as many the Vices there are in man so many are the Chains round his neck.  
One removes Vice with Virtue : for Virtue is our only friend.  
When one goes into the Yond, the Vicious man is Accepted not :  
And is Driven out, being bereft of the Instruction of the (True) Guru. [4-1]

Sorath M. 1

Let thy Mind be the farmer, Good Deeds the farming and thy body the farm : And let Effort (in the  
way of God) irrigate thy farm.  
Let the Lord's Name be the seed, and Contentment the furrowing, and let the fence be of Humility.  
And, if thou dost Deeds of Love, thy Seed will sprout and Fortunate will then be thy Home. [1]  
O friend, Māyā keeps not company with thee.  
This Māyā has lured away the whole world, but rare is the one who knows this truth. [Pause]  
Make thy ever-decreasing age as thy store-house, and stock it with the Lord's Name.  
And let Concentration and Reason be the godowns<sup>1</sup>, and treasure-in there the Lord's Name.  
And Deal only with the Lord's Pedlars, the Saints, and reaping the Profit, be in Joy. [2]  
'Hearing of the Sacred books', let this be thy trade : and load with thy Merchandise the horses of Truth.  
And, Carry thou with thee the fare of Merit and leave not this day's task till tomorrow.  
And then when thou arrivest in the land of thy Formless Lord, thou Enjoyest the Bliss of His Presence.  
[3]  
'To Attune thy mind to God' is the Service of the Lord :  
'Belief in the Lord's Name' is the Deed of Service.  
'And stilling the Voice of Vice,' let this be thy urge : and all will call thee the Blessed one.  
Nānak : if the Lord Favours thee with His Grace, then, fourfold will become thy Glory<sup>2</sup>. [4-2]

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Sorath M. 1, Chautukās

The parents like their son, the father-in-law the son-in-law.  
The children like their father, the brothers like their brother.  
When, however, the Lord Commands, one leaves every one behind, and all become alien to him.  
The Egocentric neither Contemplates the Lord's Name nor practises Charity, nor cleans his within and  
so he rolls in dust. [1]  
When one makes the Lord's Name one's friend, the Mind is comforted.  
And one falls at the Guru's Feet and is a Sacrifice to Him who Reveals to him the (Lord's) Truth.  
[Pause]  
The self-willed one is involved with the world and quarrels with the Servants of the Lord.  
Wrapt in Māyā, he walks ever on its path, and utters not the Lord's Name and so Poisons himself to  
death.  
He is fond of vicious talk and is awake not to the Word.  
He is Imbued not with the Lord's Love ; and so he loses Honour (with God).

1. भण्डार : (Sans. भण्डार), a storehouse, store.

2. रंग : (Sans. रङ्ग :), lit. colour.

He Tastes not the Taste of Poise in the Society of the Saints : his tongue knows not the Relish (of the Lord)

He thinks his body, mind and riches to be his own, and knows not a thing about the Lord's Abode.

He walks in Darkness, blind-fold, and Sees not his True Home.

Bound down at the Yama's Abode, he attains no Peace, and goes his own way. [3]

When the Lord is Merciful, I See (the Lord's Presence) with my own Eyes : of this State what can one say or utter ?

I hearken to the Guru's Word and Praise it, and Cherish the Lord's Nectar in the heart.

And I Merge in the Perfect Light of my Lord, the Fear-free, Formless He, who's the Friend of all.

Nānak : without the Guru, one's Doubt is stilled not : and, it is through the Lord's True Name that one gathers Glory. [4-3]

#### Sorath M. 1, Dutukas

Thy one part is the earth, the other one the sky<sup>1</sup> : thy Seat is in the Mansion of four directions.

And, of the whole universe, there is but One Master, and His Mouth, like a mint, mints the True coins and dissolves the False ones. [1]

O my Master, wondrous is Thy Play.

Thou Pervadest the earth, the waters, the interspace, and all that is. [Pause]

Wherever I See, I See Thy Light : (but) what kind is Thy Form ?

Thou hast but one Form, though hid from the eye : and yet (in Thy Creation), no one is like another. [2]

From Thee are the egg-born, the foetus-born, the sweat-born, the earth-born, and all the creatures there are.

And this is Thy Glory that Thou Pervadest all. [3]

Thy Glory is great, I know not even a particle of it : Bless me (with Thy Vision), O Lord.

Prays Nānak : "Hear Thou, O my Master, Save this sinking stone of me". [4-4]

#### Sorath M. 1

I am a great Sinner, an Apostate, a Pretender ; Thou art my Immaculate, Formless Lord.

When I Taste Thy Nectar-Name, I am Imbued with Bliss : so, O Lord, I seek Thy Refuge. [1]

O my Creator-Lord, Thou art the Pride of the meek.

He who Merges in Thy True Word, gathers all the Riches and Glory in his skirt. [Pause]

Thou art my Perfect Lord, I am imperfect :

Thou art Deep and Unfathomable, while I am shallow.

With Thee I am ever Imbued, and my tongue utters and my Mind reflects on Thee. [2]

Thou art my only True Lord, my being is Permeated with Thee : I have become True, knowing the Mystery of the Word.

They who are Inebriated ever with the Lord's Name are Pure : the others, who come and go, are False. [3]

There is not another like my Lord, so who else is to be Praised ? Nay, no one equals my Lord.

Prays Nānak : "I am the Slave of the Lord's Slaves : it is through the Guru's Instruction that I know my God". [4-5]

#### Sorath M. 1

Unknowable is my Lord, Infinite, Unfathomable and Imperceptible<sup>2</sup>, who Dies not, nor is bound to the Writ of Karma.

His Caste is castelessness : He is incarnated not and is Self-existent : He is neither lured away by Doubt nor Attachment. [1]

I am a Sacrifice to my True Lord,

Who has neither form, nor colour, nor sign, nor mark and is Revealed only through the True Word. [Pause]

He has neither father, nor mother, nor sons, nor kindreds, nor wife, nor lust.

Without family, Immaculate, Transcendent is the Lord, and His Light Pervades all. [2]

In all hearts is hid the Lord : all hearts are Illumined by the Light of the Lord.

When, through the Guru's Word, the adamant doors (of the Mind) are flung open<sup>3</sup>, one is Attuned to one's Fearless Lord. [3]

1. पाਣी : (पानी) /i/, water; as water is contained in the atmosphere and there forms clouds, the word is also rendered as the sky.

2. अगोचर : (Sans. अगोचर), imperceptible by the senses.

3. ढूँढते : (Sans. ढूँढ), loosened, relaxed.

The Lord Created all creatures and made them subject to death, and over all is the Sway of the Lord.  
He who Serves the True Guru attains his life-object, and is Emancipated by living the Word. [4]  
In the Clean Vessel is the (Lord's) Truth contained, but how many are Clean (from within)?  
(When the Lord so Wills) the Light of the individual Soul Merges in the Light of the Oversoul; and  
so Nānak seeks the Refuge of his Lord, the God. [5-6].

**Sorath M. 1**

As the fish dies without water, and the worshipper of power (without Māyā),  
So my Mind dies without the Lord, even when I waste a single breath without His Name. [1]  
O my mind, Praise thy Lord:  
(But), without the Guru, one Tastes not His Flavour : it is through the Guru that one Attains to the  
Lord. [Pauses]  
For those turned God-wards, the Society of the Saints is the only 'place of pilgrimage'.  
And when one Sees the Vision of the Guru, one earns the Merits of ablution in all the holy waters. [2]  
As is the Yogi without Continence, and without Contentment and Truth, austerities are of no account,  
So is the body without the Lord's Name and the Yama will Punish it, for, within it is Evil. [3]  
The worshipper of power knows not Love ; it is by attuning to the True Guru that one Attains to the  
Lord.  
And when the Guru, in whose hands are pain and pleasure, is Met with, Nānak Merges in the Lord's  
Praise. [4-7]

**Sorath M. 1**

O Thou Beneficent Lord, of Perfect Wisdom and Munificence, I am but a beggar at Thy Door.  
But what shall I ask for, for nothing stays; so Bless me with Thy loved Name. [1]  
My flower-girt Lord Pervades all hearts.  
He Permeates the waters, the earth and the interspace; and though hid, becomes manifest through the  
Guru's Word. [Pause]  
When the True Guru was in Mercy, he Revealed the Lord's Presence to me in the mortal world, the  
underworld and the skies.  
Thy Lord is cast not into the womb; He is and will ever be : See thou Him within thyself. [2] P. 598  
This world but comes and goes, and lured away by Māyā forsakes the worship of the Lord.  
When the True Guru is Met, one becomes Wise in His Wisdom ; (but), the worshipper of Māyā loses  
the game (of life). [3]  
Lo, the True Guru has snapped my Bonds ; and I'll be cast not into the womb again.  
For, within me is the Illumination of Wisdom, and the Formless Lord has come to Abide in me. [4-8]

**Sorath M. 1**

The Treasure<sup>1</sup> of the Nectar-Name that one comes into the world to gather, that Nectar one attains  
through the Guru.  
Give up then thy cleverness and thy garbs ; for, in Duality, one gathers not this Fruit. [1]  
O my mind, wander not and abide in thy Self,  
(For) if one searches the Nectar without, one comes to Pain, for the Lord's Nectar is within our  
Home. [Pause]  
Shake off thy Evil and in-gather Merit : for committing Evil, one grieves.  
If one knows not the distinction between Good and Evil, one is sunk in the Mud (of Attachment) again  
and over again. [2]  
Within us is the Dirt and Avarice and immense Falsehood, why then cleanse (the body) from without ?  
When one Dwells ever on the Immaculate Name (of God), through the Guru's Word, then alone is one's  
in-self Emancipated. [3]  
Forsake, O man, thy Greed, Slander, and Falsehood that thou gatherest the Fruit through the Guru's  
Word.  
O Lord, Keep me as Thou wilt; Nānak, Thy Slave, but Praiseth Thee through the Word. [4-9]

**Sorath M. 1, Panchpadās**

One Knows not that while he robs the others, his own Within is being robbed.  
And, he can save his 'Home' only if he Tastes the (Lord's) Essence, and Serves the Lord, through the  
Guru's Word. [1]

1. नलनलतलतल : (नलनलतलतल) i.e. the treasure तलतल of water (नलनल) i.e., Lord's Nectar-Name.

O my mind, Awake, and see what kind of Vanities you indulge in ?  
 For you forsake the Lord's Name, and are enticed away by other tastes ; and so being Unfortunate, you Grieve. [Pause]  
 You are happy when something comes to you and are bereaved when it goes : so you live now in pain, now in pleasure.  
 But the Men of God are Detached in Mind, knowing that both pain and pleasure come from the Lord. [2]  
 What else is above the Lord's Essence ? for, he who Tastes it, is satiated.  
 He who, lured by Māyā, forsakes this Essence, he, the man of Evil<sup>1</sup>, is yoked to Sin. [3]  
 The Lord who Pervades thy body is the vital-breath of the body, and the life of thy Mind.  
 If He so Blesses one, one Sings His Praise, and, getting Attuned to Him, is satiated. [4]  
 In the Society of the Saints, one in-gathers the Lord's Essence, and Meeting with the Guru, the fear of the Yama departs.  
 Nānak : Dwell thou on the Lord's Name, through the Guru's Word, and thou Attainest to thy Lord : for, such is thy Destiny. [5-10]

Sorath M. 1

Over the heads of all is the Writ of the Lord ; there is no one over whom this Writ is not.  
 (But) over the Lord is the Writ of no one ; and He Works through His own Power.  
 His is the Writ that runs. [1] P. 599  
 O mind, Dwell on the Lord's Name and gather Bliss,  
 And Serve ever at the Feet of the Guru, (and know that) the Lord Himself is the Giver and the Expend. [Pause]  
 He that is within is also without : nay, there is not another without Him.  
 See then, by the Guru's Grace, that all are alike and in all is the Light of the One Lord. [2]  
 And, Meeting with the Guru, be instructed thus that you hold your mercurial mind in its own Home,  
 And see the Unseeable Lord and remain wrapt in His Wonder, and then shedding your Woes, you abide in Bliss. [3]  
 If you drink the Lord's Nectar and in-gather the Supreme Bliss ; you abide in your Self,  
 And, Sing ever of Him who Destroys you fear and the cycle of births-and-deaths and you are born not again (to die). [4]  
 Says Nānak : "The Immaculate Lord, the Essence of all things, Pervades all, and He is separate not from me".  
 And it is Him I have met the Transcendent Lord, our Infinite and Supreme God, who is our only Guru. [5-11]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath M. 1

If the Lord so Wills I Sing His Praise,  
 Then alone do I receive the Merit of hymning His Praise.  
 For one gathers the Fruit of Singing (the Lord's Praise)  
 If our Lord, the God, Blesses us so. [1]  
 O my Mind, assemble thou the Treasure of the Guru's Word  
 And Merge in (the Lord's) Truth. [Pause]  
 When our inside is Illumined with the Guru's Instruction,  
 We shake off the mercurial mind.  
 (But) When the Guru's Word Illumines (the mind),  
 The Darkness (of Ignorance) is dispelled. [2]  
 And one is Attuned to the Guru's Feet,  
 And then one treads not the Yama's Path.  
 In the Lord's Fear, one Attains to the Fearless Lord,  
 And then one comes to abide in the House of Poise. [3]  
 Prays Nānak : "Reflect on this Truth, O ye men,  
 And know what is the Holiest Deed to be done ?  
 The truest Deed is the Lord's Praise,  
 Which one does when the Lord, of Himself, Meets one". [4-1-12]

1. Sākat, *lit.* worshipper of the goddess of Power or Māyā.

2. ਮੰਤ੍ਰ = (मन्त्र) He (ਸਿ) is me (ਮੈਂ).

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

**Sorath M. 3**

O Lord, Thy Servants Serve Thee to whom Thy Word tastes Sweet.  
Their Minds, by the Guru's Grace, become Pure, for they lose their Ego from within.  
They Praise ever the Merits of their True Lord, and look Beauteous, bedecked with the Guru's Word. [1]

O my Master, I am Thy child and seek Thy Refuge.  
Thou art my only True Lord, the One and One alone. [Pause]  
They who keep Awake, Attain to the Lord, and still their Ego through the Word.  
And they abide in Dispassion ever in the household and Reflect on the Quintessence of Wisdom.  
They gather Bliss always, Serving the True Guru, and Enshrine the Lord in their Minds. [2] P.600  
This mind wanders in the ten directions and is consumed by Duality.  
(But), the self-willed fools Cherish not the Lord's Name, and waste their lives away in vain.  
When they Meet with the True Guru, they Receive the Name, they shake off their Ego and Infatuation (with Māyā). [3]

The Lord's Servants ever Practise the Truth, Reflecting on the Guru's Word.  
Then the True One Unites them with Himself and they Enshrine the True One in their Minds.  
Nānak : through the Lord's Name one is Blest with Beatitude ; and, this is one's only Mainstay. [4-1]

**Sorath M. 3**

The Lord has Blest His Devotees with the Treasure of His Worship, brimful with the True Name.  
Inexhaustible is this Treasure, and no one can find its Worth.  
Blest with it, one's Countenance becomes Beauteous, and one Attains to one's True Lord. [1]  
O my Mind, it is through the Guru's Word that one mounts to one's God.  
Without the Word, the world is led astray and is Punished at the Lord's Court. [Pause]  
Within this body are hid five thieves—Lust, Wrath Greed, Attachment and Ego.  
They steal away the Nectar (within us) ; but, in our Ego, we know it not, and no one hears our plaint.  
The world is Bind and its working too is like the Blind ; without the Guru, all are enveloped by Darkness. [2]

Men are wasted away in Ego, but nothing goes along with them in the Yond.  
But the God-men dwell ever only on the Lord's Name, and Cherish they nothing but the Lord's Name.  
They Praise their Lord, through the True Word, and they are Blest by the Beneficent Lord's Eye of Grace. [3]  
The Wisdom of the True Guru Illumines their hearts ; the Lord's Writ is over the heads of even the kings.  
So the God-conscious beings Worship their Lord, night and day, and reap the True Profit of the Lord's Name.  
Nānak : one is Emanceipated through the Lord's Name and, when one is Imbued with the Word, one Attains to the Lord. [4-2]

**Sorath M. 3**

When one becomes the Slave of the Lord's Slaves, he Attains to the Lord and sheds his Ego.  
The Lord's Devotees are Engaged to the Lord of Bliss, and sothey ever Sing the Praises of their Lord.

Imbued with the Word, they remain forever alike, and are Merged in their Lord. [1]  
O my Loved Lord, True is Thy Eye of Grace.  
Be Merciful to the Slaves and Keep their Honour [Pause]  
I live by Praising Thee, through the Word, and through the Guru's Wisdom all my Fears are dispelled.  
My True Lord is utterly Beauteous ; Serving the Guru, my Mind is Attunde to Him.  
True is His Word ; through His True Word, one is ever Awake (to the Real). [2]  
The Lord is Deep, who Blesses all ever with Bliss ; and no one can find His End.  
When one Serves the Perfect Guru, one Enshrines in the Mind the ever-Blissful Lord.  
And one's body and mind become Pure, and, within, one is filled with Bliss ; and one sheds one's Doubt. [3]

The Lord's Path is ever hard to tread : one does so by Reflecting on the Wisdom of the Guru.  
And, Imbued with the Love of the Lord, and Inebriated with the Word, one sheds one's Ego and Evil. P. 601  
Nānak : he, who is forever Imbued with the Lord's Name, is Beauteous, for he is bedecked with the Word. [4-3]



Sorath M. 3

O Lord, I'd Praise Thee at all times so long as I have life in me.  
 If I forsake Thee even for a moment that seems to me a span of long years.  
 We were ever Ignorant and Wild, O brother : our Minds were Illumined with the Guru's Word. [1]  
 O Lord, Thou Thyself made us Wise (in Thee).  
 O God, I am a Sacrifice to Thee : I am ever a Sacrifice to Thy Name. [Pause]  
 We Merged in the Word and were re-born through the Word ; we were Emancipated through the Word.  
 Through the Word our body and Mind became Pure, and the Lord was Enshrined in our Minds.  
 Imbued with the Guru-given Word, we were Merged in our Lord, the God. [2]  
 They who Realise not the Word are Blind and Deaf : O, why did they come into the world ?  
 They Tasted not the Essence of the Lord, and wasted their lives away, and were cast into the womb again and again.  
 They, the worms of Dirt, were consumed by Dirt ; the Ignorant Egotists were enveloped by Darkness. [3]  
 The Lord of Himself Does everything and Puts us on the Right Path : Without Him, there is not another.  
 And that what is Writ by God is obliterated not ; and, that alone what God Does, happens.  
 Nānak : when the Lord is Enshrined in the Mind, then one Sees not another. [4-4]

Sorath M. 3

They who Worship the Lord, by the Guru's Grace, with them the Lord is Pleased, and they utter ever the Lord's Name.  
 Thou, O Lord, Protectest Thy Devotees whom Thou Liketh.  
 Thou art the Giver of Merits, and art Revealed through the Word :  
 And, Uttering Thy Praise, we Merge in Thy Being. [1]  
 O my Mind, Chrish ever the Lord,  
 Who keeps thy company in the end and lasts ever with thee. [Pause]  
 The Vicious crowd ever practises Falsehood and Knows not, nor Reflects (on the Real).  
 But, has slander ever yielded the Fruit (of Truth) ?  
 And was not Harnakashyapa (the Lord's traducer) torn with the nails ?  
 (His son), Prehlāda, the Lord's Servant, Sang ever the Lord's Praise and him the Lord Saved. [2]  
 The Egocentrics call themselves alone good ; for they are Blest not with Wisdom.  
 They slander the Saints and so waste their lives away.  
 They Cherish not the Lord's Name and so they leave (the world), Regretful in the end. [3]  
 The Lord Fulfils His Devotees and yokes them to the Service of the Guru.  
 And they, Imbued with the Word, and abiding in Poise, Praise ever their Lord.  
 Nānak prays : "O Lord, let me repair to the Feet of such Thy Saints". [4-5]

Sorath M. 3

He alone is the True Disciple and our Kinsman who walks in the Guru's Will.  
 But, he who is led by his own mind, is Separated from the Lord and suffers Sorrow.  
 Without the True Guru, one is Blest not with Bliss ; and one is ever full of Remorse. [1] P. 602  
 The Lord's Servants are for ever in Joy :  
 Myriads of their Sins and Woes, gathered birth after birth, are eradicated,  
 And them the Lord Unites with Himself. [Pause]  
 Thy kindreds are like Bonds for thy Soul : the world is led astray by Delusion.  
 Without the Guru, the Bonds are snapped not : it is through the Guru that one is Emancipated.  
 One who does (good) deeds but knows not the Word, he is destined to be born to die again and again. [2]  
 The world is involved in 'mine-ness', but no one belongs to another.  
 If one finds one's True Abode, through the Guru, one Praises one's Lord and abides within one's Self.  
 If one Knows the Truth here, one Knows one's Self ; to him belongs the Lord, our Master. [3]  
 The True Guru is ever Compassionate, but without Destiny, how can He be attained ?  
 He looks with His Eye of Grace on all alike, but as is the nature of one's love for Him, so does He Bless.  
 Nānak : when the Lord's Name is Enshrined in the Mind, one loses one's self. [4-6]

**Sorath M. 3, Chautukās**

True Worship is through the True Word of the True Guru.  
He who Serves the True Guru, gathers eternal Bliss and his Ego is stilled through the Word.  
Without the True Guru, there can be no Worship, and the world in Ignorance is led astray.  
The Egocentrics wander aimlessly about, and are ever in Sorrow, and waste away their lives in vain.

[1]

O brother, seek ever the Refuge (of the Lord),  
Who looks upon thee with His Eye of Grace, and Saves thy Honour and Blesses thee with the Glory  
of His Name.. [Pause]

One Knows one's Self by Reflecting on the True Word, by the Grace of the Perfect Guru,  
And in one's heart Abides the Life of all life, and one is rid of one's Ego, Wrath and Lust.  
And one Sees ever the Lord's Presence all over and Enshrines the Infinite Name in the heart.  
Through the Word, the Name tastes Sweet ; this is how the Word is known, age after age. [2]  
He who Serves the True Guru, to whom the Name is Revealed : Blessed in his human birth.  
His Mind is satiated, Tasting the Essence of the Lord, and, Singing the Lord's Praise, he is Content.  
The Lotus (of his heart) flowers and he is ever Imbued with the Love of the Lord, and in him Rings the  
Unstruck Melody (of the Word).

His body and Mind become Pure, and through Truth, he Merges in (the Lord's) Truth. [3]  
No one Knows the Essence of the Lord's Name ; through the Guru's Wisdom, it is Revealed to one's  
Mind.

The God-man alone knows the Path, and so Tastes the Essence of the Lord.  
All meditation, all austerities, all self-control is through the Guru, if one Enshrines the Lord's Name in  
the heart.  
(For), they who Cherish the Name look Beauteous at the Lord's Gate, and are Blest with Glory. [4-7]

**Sorath M. 3, Dutukās**

Meeting with the True Guru, the Mind turns its back upon the world ; and dying to the self, it Realises  
(the Self).  
(But), he alone is the Guru and he alone the Disciple, whose light the Lord Merges in His Own Light.

[1]

O my mind, be Attuned to thy Lord :  
And the Lord will seem sweet to thee, and thou wilt be Approved by the Guru's Grace. [Pause]

P. 603

Without the Guru, Love springs not in the mind, and the Egocentrics are involved with the Other.  
They thresh (not the grain, but) the chaff, and so gather nothing but nothing. [2]  
Meeting with the Guru, the Name Pervades the Mind, and True Love springs in the Mind.  
And one Utters ever the Lord's Praise with the infinite Love of the Guru in the heart. [3]  
His in-coming is Approved, he who is dedicated to the Service of the Guru.  
Nānak : one Attains the Lord's Name and is United to one's God, through the Guru's Word. [4-8]

**Sorath M. 3**

The three worlds are involved with the three Modes : it is through the Guru that one Knows the Truth :  
And, one is Saved only through the Lord's Name ; ask thou the Wise, and Know. [1]  
O my mind, rise above the three Modes, and Attune thyself to the fourth State (of Bliss),  
That the Lord Abides ever in thee and thou singest ever His Praise. [Pause]  
Through the Lord's Name are all created : forsaking the Name, all are overcome by Death.  
The Blind world abides in Ignorance, and, in Sleep, men are cheated (of their Consciousness). [2]  
They who were awake to the Guru's call, came up, and Swam across the Sea of Existence.  
The Lord's Name is the Fruit they gathered, and they Cherished it dearly in their hearts. [3]  
They who sought the Guru's Refuge were Saved, and were Attuned to the Lord's Name.  
Nānak : the Name is the Boat, the Name the Raft, which Ferries one Across. [4-9]

**Sorath M. 3**

The True Guru is the Ocean of Peace in the world : there is not another Abode of Peace.  
The world is infested with the Disease of Ego, and one comes and Goes and Grieves and Wails. [1]

O man, Serve the True Guru and Attain Bliss,  
 For, if one Serves the Guru, one gathers Gladness, else one loses one's life in vain. [Pause]  
 One does myriads of deeds, led by the three Modes, but Tastes not the Essence of the Lord.  
 He offers the usual prayers and makes water-offerings and hymns the *Mantram* of Gāyatri, but Knowing  
 not, he Grieves. [2]  
 Blessed is he who Serves the True Guru, but Meets He him, whom the Lord Leads on to Himself.  
 And Tasting the Essence of the Lord he is Satiated, and Purges he his within of his self. [3]  
 The world is Blind, and behaves like mad; without the Guru, it Knows not the Path.  
 Nānak : when one Meets with the True Guru, one Sees and Finds the Truth within. [4-10]

### Sorath M. 3

Without Serving the True Guru, one is in immense Pain, and, age after age, one is led Astray.  
 O Lord, we are the Supportless ones and Thou art our ever-Beneficent Lord.  
 O God, Reveal Thou Thyself to me through the Word. [1]  
 O Lord, O Love, be Merciful to me, O Dear,  
 And lead me on to my bountiful Guru, and make Thy Name the Mainstay of my life. [Pause]  
 That I overcome my Desire and my sense of the Other, and, in Poise, I Attain to Thy Infinite Name. P. 604  
 And, Tasting the Essence of the Lord, my mind becomes Pure, and I'm purged of my Sins. [2]  
 He who Merges in the Word lives eternally, and he Dies not again.  
 The Lord's Name is Nectar-sweet, but rare is the one to whom it is Revealed through the Word. [3]  
 The Giver has Kept all the Bounties in His Own Hands, and He Gives to whomsoever He Pleases.  
 Nānak : Imbued with the Name one gathers Bliss, and one is acknowledged in the Lord's Court. [4-11]

### Sorath M. 3

When one Serves the Guru, the Music of Equipoise Rings in one's Mind, and one is Blest with Wisdom  
 and Emancipation.  
 And he Enshrines the Lord's True Name in the Mind, and, through the Name, he becomes one with the  
 Name. [1]  
 Without the True Guru, the whole world behaves like mad.  
 The Blind Egocentric Knows not the Word, and is led astray by Delusion. [Pause]  
 The Māyā of three Modes leads all astray, and one is bound to the bonds of 'I-amness'.  
 Birth and death dangle<sup>1</sup> over his head, and cast into the womb (again and again), he suffers Sorrow.  
 [2]  
 The whole world acts within the bounds of the three Modes, and, in Ego, all lose their Honour.  
 But the God-men Realise the fourth State (of Bliss), and, through the Lord's Name, gather Gladness.  
 [3]  
 O Lord, the three Modes are also Thy creation, and all that happens is in Thy Will.  
 Nānak : through the Lord's Name is one Emancipated; and through the Word is one purged of Ego. [4-12]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

### Sorath M. 4

The Lord Himself Pervades all; and, He is Detached too from all.  
 Manifested as the world He Trades, but Trades He too with Himself, the Merchant-king.  
 He is Himself His Own Credit : Himself the Trade and also the Trader, [1]  
 Contemplate, O my mind, the Lord's Name and Praise thy God ever.  
 It is by the Guru's Grace that we Attain to Him who is Deathless, Unknowable and Unfathomable.  
 [Pause]  
 He Himself Hears and Sees and Utters He Himself from the Mouth.  
 He Himself leads us Astray and Himself He brings us back to His Path.  
 Yea, my Loved, Care-free Lord is by Himself, alone. [2]

1. ਉਤਰੇ : (Sans. उतर), to cover or overspread with.

He Himself Creates all ; He Himself Engages all in their tasks.  
 He Himself Builds all ; and then if He so Chooses, He may Destroy all.  
 He Himself is the Boatman and the Shore ; He Himself Ferries all Across (the Sea of Existence). [3]  
 He Himself is the Sea, the Boat, and Himself, as the Guru, becomes the Boatman He.  
 And He Himself takes Himself across ; lo, He, the King, Sees His Own Miracles.  
 He Himself is our Compassionate Lord ; and, when He Forgives, He Unites all with Himself. [4-1]

## Sorath M. 4

The Lord Himself is in the egg-born, the foetus-born, the sweat-born, the earth-born ; P. 605  
 He Himself is in all the continents and all spheres.  
 He Himself is the (life)-thread and all the (creature)-beads strung on it are by His Power.  
 He Himself holds the Thread, and, when He withdraws it, lo, all the Beads are scattered. [1]  
 O my mind, there is not another for thee but thy Lord.  
 In the True Guru is treasured the Treasure of the (Lord's) Name, and, in His Mercy, He Blesses us with  
 the Nectar-Name. [Pause]

He, the Lord, is on all the earth and upon the waters ; and that alone happens what He Wills.  
 He alone brings Sustenance to all, for there is not another without Him.  
 He Himself makes all play His Play ; He Himself Does what He Does. [2]  
 He Himself is the Purest of the pure, Pure also is His Repute.  
 He alone sets Value on all, for that alone comes about, what He Wills.  
 We of ourselves can Know not Him, the Unknowable ; He Himself makes us Know His Mystery. [3]  
 The Lord is Deep and Unfathomable ; Him no one can equal.  
 He Himself Enjoys in all forms : His is the Light in men as in women.  
 And though, Nānak, He is hid from the eye, becomes Manifest He through the Guru. [4-2]

## Sorath M. 4

He, the Lord, is Himself All-in-all, He alone Establishes and also Disestablishes He.  
 He Himself Works His Miracles and then, Seeing them, is Himself Pleased.  
 He Himself is in the woods and glades, indeed, in everything, and, through the Guru, becomes Manifest  
 He. [1]

Meditate on the Lord's Name, O my mind, that you are Satiated.  
 Sweet is His Nectar-Name, the Great Essence ; and through the Guru's Word is its Taste Revealed.  
 [Pause]

The Lord Himself is the pilgrim-station ; He indeed is the raft and He the one who Swims Across.  
 He Himself casts the net : He Himself is the fish.

(But), He the Lord is Strayed not, I can see not another like Him. [2]  
 He, the Lord, Himself is the (Yogi's) horn ; He Himself the Subtle Music and its Melody.  
 He, the Lord, Himself is the Yogi, the Purusha, and He Himself Practises austerities.  
 He Himself Instructs as the True Guru, He Himself is the Disciple who follows. [3]  
 He Himself makes us Contemplate the Name ; He Himself Contemplates Himself.  
 He Himself is the Nectar, He Himself is the Great Essence.

The Lord Himself Praises Himself : Nānak is satiated with that Lord's Essence. [4-3]

## Soarh M. 4

The Lord Himself is the Balance, Himself He Weighs Himself.  
 He Himself is the Merchant, Himself the Pedlar ; Himself, He Engages men in His Trade.  
 He Himself Creates the earth and weighs it with a Copper<sup>1</sup> (if He so Wills). [1]  
 My Mind has Attained Bliss, Contemplating the Lord.

The Lord's Name is the Treasure (of Good) ; it is through the Guru that it seems Sweet. [Pause]  
 The Lord Himself is the earth, the water ; He Does all by Himself. P. 606  
 His Will Works in all ; for lo, the earth is girdled by the waters.  
 He Himself Creates His Fear in the mind, and the Lion (of Desire) He Binds down so that it is over-  
 come by the Goat (of Dispassion within us). [2]

1. टैङ्ग : (टैङ्ग) a small Indian weight (now no longer in use) of four māshās. The idea is that the earth is a mere particle in the scheme of God's universe.

He Himself is the wood ; He Himself the fire locked in the wood.  
And as the Lord Himself Pervades both, through His Fear, the fire (within the wood) does not consume the wood.  
The Lord Himself Gives and Takes away life : we live only if such be His Will. [3]  
His is all the Power, the Eternal Court, He it is who Yokes all to their work.  
And, as the Lord Wills so do we act ; we all work in His Will.  
The Lord Himself is the instrument, Himself the musician ; and He, Nānak, Calls whatever Tune He Pleases. [4-4]

Sorath M. 4

The Lord Himself Creates the universe, and Himself He Gives light to the sun and the moon.  
He is the Power of the powerless, He the Pride of the meek.  
He in His Mercy, Sustains all : He Himself is the Wisest of the wise. [1]  
O my mind, Contemplate the Lord's Manifest Name.  
Join the Society of the Holy and Meditate on thy Lord that thy comings and goings may cease. [Pause]  
The Lord Himself Works through Good Works; Himself He Approves them too.  
He Himself Blesses all ; Himself He Approves all (with the insignia of Truth).  
He Himself Obeys His Will ; Himself He Gives the Command. [2]  
He Himself is the Treasure of Worship : Himself He Blesses all (with it)  
He Himself Yokes to His Service, Himself He Blesses (His Servants) with Glory.  
Himself He Contemplates Himself, He Himself is the Treasure of Virtue. [3]  
He Himself is the Greatest of the great ; He Himself is the Supreme Overlord.  
He Himself Values Himself, Himself being His own measure and weight.  
He, the Unweighable, is weighed by Himself ; Nānak is ever a Sacrifice to his Lord. [4-5]

Sorath M. 4

The Lord Himself Yokes all to His Service, Himself He Creates in all the Joy of Worship.  
He Himself Makes all Sing His Praise ; Himself is He Merged in the Word.  
He Himself is the Pen and the Scribe, Himself is He the Writing (of the Scribe). [1]  
O my Mind, Dwell on thy Lord's Name with Joy,  
That you become Fortunate and abide ever in Bliss, and reap the Profit of the Lord, through the Perfect Guru. [Pause]  
He Himself is the *Gopis*, Himself the Krishna, Himself He Grazes the cows in the woods.  
Himself is He the bluish beauty (of Krishna), Himself He Plays on the flute.  
The elephant, *Kuwaliapida*, He slays Himself in the form of child-Krishna. [2]  
He Himself Puts up the Stage ; Himself He is Pleased with His Play.  
He Himself Creates Krishna and, through him, Slays Kansa and *Chandoor* and *Kesi*, the Demons.  
He Himself Blesses all with power, and Destroys He the power of the wild tyrants. [3] P. 607  
Himself He Creates the world, and Himself Keeps in His Hands the Way to uphold it.  
He Himself Ties up all to His String, and as He Pulls the Strings, so one goes.  
He who prides on himself is destroyed .  
So, Nānak Contemplates the Lord's Name and is (thus) Merged in the Worship of the Lord. [4-6.]

Sorath M. 4, Dutukās

The Egocentric was Separated from Thee, O Lord, birth after birth, and was in Woe, engaged in the deeds of Ego.  
But when he Saw the Vision of the Guru-Saint, he Attained to Thee, O Lord : O God, I seek Thy Refuge. [1]  
I am in Love with my Lord : how Blessed is this Love !  
Yea, When I met with the Guru-Saint in the Society of the Holy, the Lord, the Embodiment of Bliss, came into my heart. [Pause]  
Thou, O Lord, ever Abidest, hid within me : Thy Mystery is known not to the universe.  
When I met with the True Guru, the *Purusha*, the Lord is Revealed to me, and I Sing and Reflect on the (Lord's) Praise. [2]  
My Mind is Illumined through the Guru and I am at Peace, and the Evil in my mind is dispelled.  
And, Knowing the Mystery of God and Soul, I am Comforted and I keep company ever with the Guru-Saint, the *Purusha*. [3]

Saith Nānak :—

“When Thou art in Mercy, O Lord, Thou Leadest me on to the Guru, through whom I Meet with Thee, the Cosmic Being, my God.

And I Attain the immeasurable Peace of Equipose, for Thou, my flower-girt Lord, art ever Awake.”  
[4-]

#### Sorath M. 4

My Mind is pierced through with my Lord; I can live not without my God.

As the fish lives not without water, so I live not without the Lord's Name. [1]

O my Master, Bless me with the waters of Thy Mercy.

I crave ever for Thy Name from my inmost self, for I gather Gladness through Thy Nāme. [Pause]

As the *Chatrik* bird wails without the *Swanti*-drop, and, without it, its Thirst is sated not,

So it is through the Guru, that one is Blest with the Lord's waters, and the Peace of Equipose and one is in Bloom through the Blessed Love of the Lord. [2]

The Egocentrics are ever Hungry and Wander about in the ten directions; for, without the (Lord's) Name one Grieves.

One is born to die, and born again to be wasted away, and one Suffers at the Lord's Court. [3]

When the Lord is in Mercy, one Sings His Praise, and one sucks-in the Essence of the Lord.

Nānak : the Lord is Compassionate to me, and He quenches my Thirst, through the Word. [4-8]

#### Sorath M. 4, Panchpadā

When one eats up the Uneatable<sup>1</sup>, one becomes a *Siddha*, and then on him dawns the Wisdom (of God).

When the arrow-heads of (God's) Love pierce through one's inmost Self, one is rid of one's Doubt. [1]

O my Lord, Bless Thy Slave with the Glory (of Thy Name).

Through the Guru's Instruction awaken Thy Name in me that I ever abide in Thy Refuge. [Pause]

O Ignorant mind, know this that the world but comes and goes.

O Lord, take Pity that I Meet with the Guru and I Merge in Thy Name. [2]

He whose is the Thing, the Name, He alone Knows and Blesses with it whom soever He Blesses.

Of peerless Beauty is it, Unfathomable and Imperceptible : through the Perfect Guru is the Unknowable Lord known. [3] P. 608

He who Tastes it alone knows its Taste; it is like the dumb tasting the sweets.

(But), this Jewel (of God) is hid not, try as well as one may. [4]

Everything belongs to Thee, O Thou Inner-knower, Thou art the only Lord of all.

And he alone is Blest whom Thou Blessest, O God, for there is not another like Thee. [5-9]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener,**

#### Sorath M. 5, Titukās

Whom shall I seek or Contemplate when all are Created by Thee?

And whosoever seems great will return to the dust.

The Fear-free, Formless Lord, who Destroys our comings and goings, Blesses us with all joys, yea, the Nine Treasures (of Virtue). [1]

O Lord, Thy Giving alone alone satiates me.

Why shall I then praise the mere man : why shall I seek his support? [Pause]

They who Dwelt on the Lord, everything belonged to them and their Hungers were stilled.

For, such is the Bounty of the Lord that it is exhausted never.

There is Bliss in my Mind and I Merge in the Peace of Poise (when), through the True Guru, I Meet with (my Lord). [2]

O my mind, Utter thou the Lord's Name, Contemplate the Name and Dilate upon the Name.

Hearing the Word of the Saints, one abandons fear,

(But, only) they on whom is the Mercy of the Lord, are dedicated to the Guru's Word. [3]

O Lord, who can Value Thee? Thou art Compassionate to all life,

And all that happens, happens in Thy Will; what am I, a mere child, before Thee, O Gopāl!

Save Thou Nānak, Thy Slave, and be Compassionate to him, as father is to the child. [4-1]

1. i.e. desires.

## Sorath M. 5, Chautukās

Praise the Guru and God and Enshrine them in thy body, Mind and heart.  
 This alone is the Supreme Bliss that the True Lord Comes into thy Mind.  
 The body, from which springs not the Lord's Name, is reduced to the dust:  
 I am a Sacrifice to the Saints who lean on the One Supreme Being alone. [1]  
 Contemplate thou Him alone who has the Power to do what He Wills.  
 My Perfect Guru made it known to me that there is not another without Him. [Pause]  
 Bereft of the (Lord's) Name, (yea, the Lord's Truth), myriads of creatures were consumed (by Death):  
 For, without (the Lord's) Truth one becomes not Pure: the Lord of Truth is my Unfathomable Master.  
 The pride<sup>1</sup> of the worldly possessions is false: (attached to them), one's comings and goings cease not:  
 (But) The Guru Saves myriads of creatures, with even a partiele of the Lord's Name. [2]  
 I searched through the Smritis and the Shāstras: without the True Guru, one is rid not of one's Doubt.  
 One is tired of doing myriads of deeds, and is bound more and more to the (earthly) bonds.  
 I searched the four corners (of the world): without the True Guru there is not another place to  
 go to. P. 609

I attained to the Guru by Good Fortune and Contemplated I the Lord's Name. [3]  
 O brother, Truth is always Pure: and Pure are they who are True.  
 He on whom is the Lord's Grace, He Attains unto the Lord.  
 (But) rare is the one who Serves the Lord.  
 Nānak is Imbued with the True Name; and Hearing (the Lord's Name) his body and mind have be-  
 come Pure. [4]

## Sorath M. 5, Dutukās

So long as one is lured away by Attachment and Hate, hard so long is the meeting of the Lord.  
 So long as one discriminates between one's self and another, so long doth Duality remain in his  
 mind. [1]  
 O Lord, instruct me so  
 That I Serve only Thy Saints and seek the Refuge of their Feet and I forsake them not even for a  
 moment. [Pause]  
 O my foolish, mercurial and unconscious mind, you gave no thought to it.  
 And forsaking the Life of life were dedicated to the Other, and kept the company of your  
 enemies.<sup>2</sup> [2]  
 If one establishes not oneself (in the world), there is no Sorrow for him: this is the Instruction I  
 received from the Saints.  
 The utterance of the evil-doers is vain like the whiff of wind (that comes as it goes). [3]  
 What can one say when the mind is enveloped by a myriad Sins.  
 O Lord, Nānak, Thy humble slave, seeks Thy Refuge; so, call him not to Account for his deeds. [4-3]

## Soarth M. 5

Sons, wife, kindreds and women are all bound to us by Māyā.  
 For, in the end no one proves True and all relationships turn out to be False. [1]  
 O man, why nourish thy body thus,  
 Which will vanish away like the cloud of smoke: dwell thou only on thy Loved Lord. [Pause]  
 In (any of) the three ways is the body consumed—by the waters, the dogs or the fire:  
 And yet one calls oneself immortal and abides in his mansions, forsaking the Cause of causes. [2]  
 In a myriad ways has the Lord Created his creatures, the Pearls, but has strung them on the breakable  
 Thread (of breath):  
 And, when the Thread breaks, the poor one grieves. [3]  
 He who Created man and Bedecked him, why does he not ever Dwell upon Him?  
 Nānak: only when the Lord was Merciful to him, he takes of the Refuge of the True Guru. [4-4]

## Sorath M. 5

I Met my Perfect Guru, by Good Fortune, and my Mind was Illumined:  
 Now, no one can equal me, for I have the Support of my Lord. [1]

1. ਮਣੀ (मणी) मण, pride.

2. i.e. evil desires.

I am a Sacrifice to the True Guru :

There is Bliss for me now, and forever my Home rings with eternal Joy. [Pause]

The Inner-knower, the Creator-Lord, is my only Master ;

And leaning on His Name, and repairing to the Guru's Feet, I have become fear-free. [2]

Fruitful is His Vision : beyond Time is His Being : He is and shall also be.

He Saves His Servants in His Love, taking them all in His Embrace. [3]

Magnificent is His Glory ; Wondrous His Splendour: (through Him), we are all Fulfilled.

Lo, Nānak has Met with the Perfect Guru, and all his Woes are dispelled. [4-5]

P. 610

#### Sorath M. 5

The joyous man sees everyone in joy ; the sick man sees everyone in pain.

(But), the Lord is the Creator and the Cause, and He keeps all as He Wills. [1]

O my mind, he who is rid of his illusions,

For him, no one is lost forever, for He sees the Lord in all. [Pause]

He whose Mind is comforted in the Society of the Saints, he seeks to see all in Peace.

But he whose mind is overwhelmed by Ego, he Wails and is born only to die. [2]

He who applies the Collyrium of Wisdom to his Eyes, his Soul is Illumined.

But he who is enveloped by the Darkness of Ignorance, his Wanderings cease not. [3]

O my Master, hear Thou my Prayer, I seek this Boon from Thee :

That wherever the Saints Praise Thee, let my Mind be Attuned to that Haven of Peace. [4-6]

#### Sorath M. 5

I have surrendered my body and mind and riches to the Saints,

And, by the Saints' Grace, I Dwell on the Lord's Name, and so I am ever in Bliss. [1]

Without the Saints, there is no other Benefactor.

And whosoever repairs to Saints' Feet, he is Ferried Across (the Sea of Existence). [Pause]

Myriads of Sins are eradicated by Serving the Saints, and one Sings the Lord's Praise with Joy.

And one gathers Bliss here, and Glory Hereafter ; it is by Good Fortune that one is Blest with the Society of the Saints. [2]

I have but one tongue, the Merits of the Saints are many : how far am I to Praise the Saints ?

For, it is in the Sanctuary of the Saints that one Attains to the Unfathomable, Eternal and Unperceivable Lord. [3]

I am a Low Wretch, without Merit and Supportless, I've sought the Refuge of the Saints.

I'm being Drowned in the Dark Well of (blind) attachment to the household, so Save Thou me! O my Lord. [4-7]

#### Sorath M. 5

He in whose heart Abidest Thou, O Creator Lord, him Thou Fulfillest.

O God, Forsake not me, Thy Slave ; for I Cherish the Dust of Thy Feet. [1]

Thy Gospel is unutterable : I can utter it not :

O Thou Treasure of Virtue, Giver of Bliss, O my Master, Infinite is Thy Glory. [Pause]

Thy creature doth only what Thou hast Writ in his Destiny.

Thy Servant Thou Blessest with Thy Service : and he is Fulfilled, seeing Thy Vision. [2]

Thou Fillest all, and he whom Thou Makest so to Realise,

He alone is a man of Wisdom and Intuition and of Good heart.

His Ignorance is Dispelled, by the Guru's Grace, and he is Acclaimed all over. [3]

And, he to whom Thou art Compassionate, he forsakes Thee not. [4-8]

#### Sorath M. 5

The whole creation is overwhelmed by Attachment and so (in spirit), one is now high, now low. P. 611

And so one is Purified not by any efforts, and reaches not one's Destined end. [1]

O my mind, Thou art Emancipated, if thou seekest the Refuge of the Saints.

Without the Perfect Guru, thy comings and goings end not, and thou art ever on the Round. [Pause]

That what is called Delusion, in it is the whole world involved :

But the Perfect Devotee of the Lord remains detached from all sensual desires. [2]



Deride not the world on any account, for it is the Creation of the Master :  
**He on whom is the Grace of my Beneficent Lord, he Dwells on the Lord's Name in the Society of the Saints.** [3]  
**The True Guru is our Transcendent Lord, the God of gods, (for) He Emancipates all.**  
**Says Nānak :** "Without the Guru, we are Ferried not Across ; this indeed is the Essence of all Wisdom."  
 [4-9]

**Sorath M. 5**

Searching and searching, I found that the only Reality in the world is the Lord's Name:  
**Which if one Contemplates even for a moment, one's Sins are dispelled and, turning God-wards, one is Emancipated.** [1]  
**O thou Wise one, partake of the Lord's Essence :**  
**Hearing the Nectar-Word of the Saints, thy Mind is wholly Satiated.** [Pause]  
**Emancipation, participation in life's joys, and the Right Way one gathers from the Lord, the Giver of Bliss.**  
**He Blesses us with His Devotion. He, the Perfect Builder of our Destinies.** [2]  
**Hear and Utter His Praise and Dwell upon Him in thy heart,**  
**For, He is the Creator and the Cause, our Perfect Master, without whom there is nought else.** [3]  
**By Good Fortune have I Attained to the jewel of human birth ; have Thy Mercy upon me, O Thou Compassionate One,**  
**That Nānak Sings Thy Praise in the Society of the Saints, and Dwells ever on Thee.** [4-10]

**Sorath M. 5**

Cleanse thy mind and Dwell on thy Lord that thy mind and body may sparkle in health.  
**For, in the Refuge of the Lord, myriads of Sins are washed off ; and the Door of Auspiciousness is opened unto thee.** [1]  
**The Word of the Lord is the (only) True Speech :**  
**Hear it, Hymn it, Utter it ever, and then the Perfect Guru Saves thee.** [Pause]  
**Thy True Master is of Infinite Glory, Compassionate and a Lover of the Devotees.**  
**He Saves the Honour of His Saints ; since the beginning of Time, to Sustain everyone has been His innate Nature.** [2]  
**Partake ever of the Lord's Nectar-Name ; feed thyself on it at all times.**  
**For, Praising the Lord, one is afflicted not by Age, nor Death, nor Woe.** [3]  
**The Lord Harkened to my Prayer, and all my Works were accomplished :**  
**And the Glory of Guru Nānak became manifest and rang through all ages.** [4-11]

**Sorath M. 5, Chaupadās**

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

Thou art our only Father ; We are only Thy children, O Lord ; Thou art our only Teacher.  
**Hear thou, O friend, my life would be a Sacrifice to thee, if thou makest me See the Vision of my Master.** [1] P. 612  
**Hear thou, O friend, I would be a Sacrifice even to the Dust of thy Feet,**  
**And Surrender my mind to thee.** [Pause]  
**I'll wash thy Feet, and offer my mind to thee :**  
**I've sought thy Refuge, O friend. Instruct me that I Meet with my God.** [2]  
**I'll pride not, and will seek ever His Refuge, and will be happy in whatever He Does.**  
**Hear thou, O friend, I'll offer my life and body to Him (if) thus He'll Bless me with His Vision.** [3]  
**By the Saint's Grace, the Lord is Merciful to me, and the Lord's Name seems sweet to me.**  
**The Lord is Compassionate and I See my Immaculate, Casteless God.** [4-1-12]

**Sorath M. 5**

The Lord is the Master of myriads of universes, and the Sustainer of all life.  
**He takes Care of all and Supports all, but the Unwise one acknowledges not the Beneficence of the Lord.** [1]  
**I know not how to Contemplate my Lord :**  
**Only I utter His Name or the Guru's,**  
**And so am called the Servant of God.** [Pause.]

The Compassionate One is Merciful to the meek, the Ocean of Peace, who Fills all hearts.  
He Sees and Hears He all within me ; but I, the Ignorant one, considered Him far. [2]  
The Lord is Infinite, I can but define Him within limits ; how do I know what kind is He ?  
So I pray to my Guru : "Pray, Instruct me in Thy Wisdom". [3]  
Not to say of me, the Ignorant one, the Lord has Saved myriads of Sinners.  
They who have heard of, or seen Nānak, the Guru, they are cast not into the womb again. [4-2-13]

Sorath M. 5

The Illusions that beguiled me have been dispelled.  
And now I recline in Equipoise, and abide in Bliss<sup>1</sup>, and the inverted Lotus (of my mind) has flowered.  
[1]  
Lo, the wondrous spectacle !  
That the Master whose knowledge is Unfathomable, He, by the Guru's Grace, is Enshrined in my Mind.  
[Pause]  
The Yama, whose fear oppressed my mind is himself afraid,  
And says he to me : "Pray, save me from thy Master : I seek thy Refuge". [2]  
The Lord's Treasure is opened unto all, but he alone finds it whose Destiny is Perfect.  
The Guru Blest me with the Jewel of the Name, and my body and Mind were comforted. [3]  
The Guru made me partake of but one drop of His Nectar-Name, and I became eternal and deathless.  
Says Nānak : "He whom the Lord Blesses with the Treasure of His Devotion, he is asked not to  
Account for his deeds." [4-3-14]

Sorath M. 5

He who is Attuned to the Lotus-Feet (of the Master) is Satiated.  
But he in whose heart are Embedded not the priceless Virtues (of the Lord), his Desire is quenched not.  
[1]  
Comtemplating the Lord, I became Healthful and full of Bliss.  
He who forsakes my Loved God, him afflict myriads of Woes. [Pause]  
He who seeks Thy Refuge, O Lord, is forever in Joy. P. 613  
But he who forsakes Thee, the Builder of our Destinies, he is ever in Pain. [2]  
But he who having Faith in the Guru is Attuned to the Lord, he gathers immense Bliss.  
(But). he who forsakes his Guru and his God, he is cast into Hell. [3]  
As the Lord Wills so the man does ; such is the way of man.  
Nānak has sought the Refuge of the Saints, and his heart is Attuned to the Lord's Feet. [4-4-15]

Sorath M. 5

As the king is engrossed in the affairs of the state, and an Egotist in his Ego,  
As a greedy man is lured by greed, so the Wise ones are attached to the Lord. [1]  
This is what becomes a man of God :  
That he Sees ever the Lord near, and Serves his True Guru, and is Satiated with the Lord's Praise.  
[Pause]  
As an addict is attached to his addiction, and the land-owner to his land ;  
As a child is attached to milk, so the Saint Loves his God. [2]  
As a man of knowledge<sup>2</sup> seeks more knowledge, and the eyes are joyed to see,  
As the tongue is attached to taste, so the man of God Sings the Lord's Praise. [3]  
As is the desire, so Fulfills He ; He is the Master of all hearts.  
Nānak thirsts for the Vision of the Lord ; and him Meets the Inner-knower of all hearts. [4-5-16]

Sorath M. 5

Our minds are soiled, O Lord, Thou art Immaculate ; we are shorn of Merit, Thou art our Beneficent Lord.  
We are Ignorant, while Thou art All-knowing and Wise in every art. [1]

1. सुषुम्न नारी : (Sans. सुषुम्णा), a particular artery of the human body said to lie between हृद्वा and पित्तला two of the vessels of body ; the spinal cord. The Yogis are believed to hear the Unstruck Melody and attain Bliss by passing the breath through it and holding it in the tenth door.

3. विद्वान्मी (Sans. विद्वन्), a learned or wise man; scholar

O God, such are we and such art Thou :  
 We are the Sinners, Thou the Dispeller of Sin : O Lord, Beauteous is Thy Abode. [Pause]  
 Thou art the Creator and the Blessor of all : Thou Blessest all with the body and the life-force.  
 We are Meritless, O Lord ; bestow Thy Beneficence upon us. [2]  
 Thou Doest us good and we know not Thy Goodness ; but Thou art ever Compassionate to us.  
 Thou art the Giver of Bliss, the Purusha, the Builder of our Destiny ; O Lord, Save Thou me, Thy child.  
 [3]  
 Thou art our Eternal King, our Treasure : all creatures but beg at Thy Door.  
 Says Nānak : "I have stated my state of mind: now keep me O Lord, ever on the Path of Thy saints  
 [4-6-17]

**Sorath M. 5**

Contemplating Thee, I was Saved in the mother's womb.  
 Ferry me Thou now (too) across the Sea of Fire with a myriad waves. [1]  
 O Lord, Thou art the only Master over my head.  
 For, here and Hereafter, Thou art my only Support. [Pause]  
 The created things one values like the Mount of Gold<sup>1</sup>, but the Creator one looks upon like a straw.  
 (But), Thou art our Ever-Beneficent Lord and all beg at Thy Door ; Bless us Thou all in Thy Will. [2]  
 Now, Thou art this, now that ; Wondrous are Thy Miracles, O Lord ! P. 614  
 And Beauteous art Thou and Deep and High and Unfathomable and Infinite. [3]  
 "When Thou led me on to the Society of the Saints, I Hearkened to Thy Word.  
 And was joyed on Seeing Thee, O Thou Glorious Lord of Nirvān". [4-7-18]

**Sorath M. 5**

I am but the Dust of the Saints' Feet ; I seek ever their Refuge.  
 The Saints are my only powerful Support ; the Saints are my only Embellishment. [1]  
 I am now Pleased with the Saints,  
 For, such was the Writ of my past deeds :  
 And I surrender my mind to the Saints. [Pause]  
 I give and take and deal only with the Saints.  
 From the Saints, I earned the Profit (of the Lord's Name) and filled the Treasure (of my heart) with  
 God's Devotion. [2]  
 The Saints Blest me with the Treasure (of the Name), and I was rid of the Delusion of the mind.  
 What will the Dharmarājā do now, when all the Account (of my Sins) is torn off. [3]  
 I am now ever in Bliss by the Saints' Grace,  
 And my Mind is pleased with the Lord ; and being Imbued with His Love, I am in Ecstasy. [4-8-19]

**Sorath M. 5**

All the possessions one has, one must leave in the end,  
 So let's Deal only in the Lord's Name that we Attain the state of Dispassion. [1]  
 O Love, Thou art my only Giver of Bliss.  
 The Perfect Guru made me Wise in Thee, and I was Attuned to Thee. [Pause]  
 In Lust, Wrath, Greed, Attachment and Ego, one finds no Peace,  
 Let us be the Dust of everyone's feet, and so be ever in Bliss. [2]  
 He who is the Inner-knower of all, Fulfils all, Serve thou Him, O mind.  
 Worship Him thou and offer thy mind to His Fire, for He is thy Eternal Lord, the God of gods. [3]  
 He is Govind, Damodar, Compassionate, Māyā's Spouse, and thy Transcendent, Absolute Lord.  
 So Expend and Deal only in His Name, and make it the sustaining Power of thy life-force. [4-9-20]

**Sorath M. 5**

The Dead one He may bring to Life ; the Separated one, He may Unite.  
 When the Guru uttered the Lord's Name, even the spirits and the animal life were thrilled. [1]

1. मेरे=मेरु : (Sans. मेरु :), name of a fabulous mountain (round which all the planets are said to revolve ;  
 it is also said to consist of gold and gems.

2. Lil. Nirvān.

See thou the Glory of the Perfect Guru,  
 For His Worth one can value not. [Pause]  
 He demolishes the Abode of Sorrow and Pain; and Bliss and Beatitude abide therein.  
 And one gathers the Fruit of one's heart's desire, all-too-spontaneously, and one is utterly Fulfilled. [2]  
 One attains Peace here and Honour Hereafter, and cease one's comings and goings.  
 And one becomes fear-free and the Lord's Name abides in one's Mind, and one is pleased with the  
 Guru's Will. [3]  
 Upstanding and downsitting, one utters the Lord's Praise, and one's Woes and Illusions are dispelled.  
 Says Nānak : "That being is Fulfilled whose mind is Attuned to the Guru's Feet". [4-10-21]

**Sorath M. 5**

Casting off the Jewel, one is attached to a trinket, of which one gets but nothing P. 615  
 Dwell thou ever, O mind, on thy Perfect, Transcendent Lord, the God of gods. [1]  
 Contemplate thou the Name of the Lord, O man,  
 For vanishes this thy Impermanent, Ignorant-being (in the end). [Pause]  
 Of what avail are the Mirage and the Dream-objects :  
 For, without Contemplating the Lord's Name, nothing avails us, nor anything goes along with us. [2]  
 One's life passes in Ego, and one does not the works of the Soul.  
 And, stung<sup>2</sup> by Desire, one is Contented not, and Knows not the Lord's Name. [3]  
 He is attached to Sin and does a myriad misdeeds, going round and round.  
 So Nānak prays to his Lord : "O God, rid me of my Demerits". [4-11-21]

**Sorath M. 5**

Sing thou the Praise of thy Perfect, Eternal Lord, that the Poisons of Wrath and Lust are eliminated  
 from within thee.  
 And thou Crossest the treacherous Sea of Fire, led by the Saints. [1]  
 The Perfect Guru rid's thee of the Darkness of thy illusions :  
 So, Contemplate thou with Love thy God, who is ever so near unto thee. [Pause]  
 Drink-in thou the Essence of the Lord's Name, that thy body and Mind are satiated.  
 And thou findest the God Filling all, who neither Comes nor Goes. [2]  
 He, in whose Mind Dwells the Lord, is a man of Contemplation, Austerity and Continence : he is the  
 Knower of the Essence.  
 He who attains the Jewel of the Name, his life is Fulfilled. [3]  
 All one's Woes and Afflictions are dispelled ; and the Yama's noose is loosed :  
 Says Nānak : "The Lord is (then)in Mercy, and flower one's body and Mind". [4-12-22]

**Sorath M. 5**

The Transcendent Lord, the Master, the Cause, of causes, is Beneficent,  
 And also is He the Inner-Knower, who Blesses all. [1]  
 My Guru himself is my Support :  
 And so I am in Bliss, Ecstasy and Equipoise ; such wondrous is my Glory. [Pause]  
 When I seek the Refuge of the Guru, my Fears are dispelled, and I am acknowledged at the True  
 Court.  
 And Singing the Lord's Praise and Contemplating His Name, I am back to my Home. [2]  
 Everyone Hails and Acclaims me, and dear to me is the Society of the Saints.  
 Yea, I'm ever a Sacrifice to my Lord who has fully Saved my Honour. [3]  
 He who Hears the Lord's Name and Dwells upon the Lord's Wisdom and Sees His Vision, is  
 Emancipated ;  
 Nānak : God is Beneficent to such a one and he comes back to his Home with Joy. [4-13-24]

**Sorath M. 5**

In the Lord's Refuge, all one's Fears are dispelled ; the Woes depart and one gathers Bliss,  
 And the Transcendent Master is Compassionate and one Dwells on the Perfect Guru. [1]  
 O Lord, Thou art my Beneficent Master :  
 Be Thou Merciful to me, O Thou Blessor of the meek, that I am Imbued with Thy Love. [Pause]  
P. 616  
 The True Guru has made me Wise in my Lord's Name<sup>1</sup>, and all my care is past.  
 In His Mercy He has made me His own, and I Enshrine the Eternal Lord in my Mind. [2]

1. Lit. the treasure of the Name.

Him no affliction touches whom the True Guru Saves.  
And in his heart Abides the (Lord's) Lotus-Feet, and he partakes of the Essence of the Lord. [3]  
O Seeker, Serve Him, thy Lord, who Fulfills thee ever.  
Nānak, the Lord's Slave, is a Sacrifice to Him who Saves his Honour. [4-14-25]

**Sorath M. 5**

Man, in his Ignorance, is infatuated with Māyā and Knows not the Giver.  
He Knows not the One who Created his body and Soul, and thinks the power he is endowed with to be his own. [1]  
O Ignorant mind, the Lord Sees all,  
And Knows He all that one does : nay, nothing is hid<sup>1</sup> from Him. [Pause]  
One's tongue is lured by taste, and mind infatuated with Greed and Ego, and myriads of Sins in him are born :  
And he suffers being cast into a myriad wombs, oppressed by the bonds of I-amness. [2]  
He closes all doors, and, behind curtains, he ravishes another's woman.  
But, when the Conscious-Unconscious<sup>2</sup> of his Mind ask the account, who then is going to shield him ? [3]  
O Thou Perfect, Compassionate Lord of the meek, Dispeller of Sorrow, without Thee, I've no other Refuge.  
Save Thou Nanak from the Sea of coming-and-going, for he surrenders himself to Thee. [4-15-26]

**Sorath M. 5**

The Lord has become my Refuge and my Mind is pleased with the Lord's Praise.  
And I am ever in Bliss, Contemplating the Perfect Guru's Word. [1]  
And I enjoy Bliss ever in the Society of the Saints and the Lord Forsakes me never. [Pause]  
O God of gods, Nectar-sweet is Thy Name, and he alone lives who Reflects upon it.  
He who is so Blest by God's Grace, becomes Immaculate. [2]  
Attuned to the Guru's Feet, one's Afflictions are dispelled and all one's Woes are past,  
And one Sings the Praise of the Eternal Lord and is ever awake to His Love. [3]  
He who Hears the Lord's Comfort-giving Gospel is Fulfilled,  
And in the beginning, the middle and the end, the Lord is ever his Friend. [4-16-27]

**Sorath M. 5, Panchpadā**

Dispelled are one's Infatuation and the sense of 'mine' and 'thine' and self-willedness (Dwelling on the Lord). [1]  
O Saints, show me the Way<sup>3</sup>,  
By which my Ego and Selfhood are vanquished. [1-Pause]  
That I acknowledge all beings<sup>4</sup> to be my God's Creation, and become the Dust (for others to tread upon). [2]  
And I See the Lord within me, and the Wall of Doubt is shattered. [3]  
The Nectar-Name, the Cure-all, the Immaculate Water, one attains at the Guru's Door. [4]  
Says Nānak : "He in whose Lot it is so Writ, he Meets with the Guru, and his Woes are dispelled".  
[5-17-28] P. 617

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

**Sorath M. 5, Dupadās**

As fire is locked in the wood and butter in the milk,  
So does the Lord Pervade all hearts, and His Light Illumines high and low. [1]

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1. ढाँही : (from Sans. छद्), to hide, conceal, eclipse.
  2. Lit. Chitra & Gupta, the two scribes of Dharamrāja, supposed to be living within us & writing out all our deeds, good & bad.
  3. कर्तृ : (Sansk. कर्तृम्), conduct ; (fig.) care.
  4. ब्रूत : (Sansk. ब्रूतः), any being (human, divine or even inanimate); an element, (they are five : earth, water, fire, air and aether).

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O Saints, the Lord Abides in all hearts :  
The Perfect One Fills all, in waters as over the land. [1-Pause]  
Nānak Sings the Praises of the Lord, the Treasure of Virtue ; and, by the Guru's Grace, his Doubt is dispelled.  
And he Sees the Lord All-filling, yet ever-Detached, Pervading all. [2-1-29]

Sorath M. 5

(Dwell thou on Him) Contemplating whom one is in Bliss, and one's Fears and the Pain of births and deaths are dispelled.  
And, one attains the four life-objects, and the Nine Treasures, and one Thirsts no more. [1]  
Uttering whose Name one is ever at Peace,  
Meditate ever on Him, thy Master, with thy body and Mind and Soul ; and utter His Name with thy tongue. [1-Pause]  
Thiwise, one gathers Peace and one's mind is comforted, and the Fire (of Desire) no more smoulders within him.  
The Guru has Revealed the Lord's Presence to Nānak in the three worlds, in the woods, the waters and over the earth. [2-2-30]

Sorath M. 5

O Lord, release me from the grip of Lust, Wrath, Greed, Falsehood and Slander :  
Dispel these from within me and call me into Thy Presence. [1]  
O God, Show Thy Way of Thyself to me  
That I, Thy Devotee, Sing ever Thy Song of Joy. [1-Pause]  
Show me the Way that I forsake Thee never from my heart :  
And, by Good Fortune, I Meet with the Perfect Guru, and all my Wanderings cease. [2-3-31]

Sorath M. 5

Contemplating whom one attains all things, and one's Devotion never goes waste,  
Why forsake Him and take to another : (for) thy God Pervades all, all over. [1]  
O Devotees, Contemplate the Lord, the Supporter of the earth :  
And joining the Society of the Saints, Dwell ye on the Lord's Name, that ye are ever Fulfilled. [1-Pause]  
He takes Care of all, ever Sustains all and Hugs all to His Bosom.  
Says Nānak : "O Lord, if we forsake Thee, how shall we Attain unto Thee ?" [2-4-32]

Sorath M. 5

Eternal, Ever-Beneficent is our Lord, Contemplating whom we are purged of all our Sins.  
The Devotees Deal only with Him, the Treasure of Virtue, but rare is the one who Attains to Him. [1]  
O my mind, dwell on that Lord, thy Guru,  
Seeking whose Refuge one Attains Bliss and one is Afflicted no more. [1-Pause]  
By Good Fortune, one Attains the Society of the Saints, and the Evil within one is dispelled. P. 618  
Nānak but craves for the Dust of their Feet who have weaved the Lord's Name into their hearts. [2-5-33]

Sorath M. 5

The Lord rids us of the Afflictions of myriads of births, and the mind devoid of God (again) gets His Support.  
And Seeing His Vision, one is Blest and one Dwells on the Lord's Name. [1]  
My Physician is the Guru, my Master,  
(For), He Blesses me with the Cure-all of the Lord's Name and snaps the noose of Death. [1-Pause]  
The Lord is All-powerful, Perfect, and the Builder of our Destinies : He Himself is the Cause of causes.  
He Saves Himself His Own Servants, and so Nānak leans (only) on His Name. [2-6-34]

Sorath M. 5

Thou alone Knowest my inmost state, O Lord ; with Thee lies the ultimate Judgement.  
Forgive me Thou, O my Master, though I've committed myriads of Sins.<sup>1</sup> [1]

1. ਖੜੇ (Arabic : ضار), error : ਫੇਰੇ=ਫੇੜ (ਫੇਰ) : evils.

O Lord, Thy Presence is ever so near :  
 Bless me, Thy Servant, with the Refuge of Thy Feet. [1-Pause]  
 Infinite, Highest of th. high, of Unfathomable Virtues, art Thou, O my Master,  
 And now when Thou hast made me Thy Slave, snapping my Bonds<sup>1</sup>, why shall I look up to another ?  
 [2-7-35]

**Sorath M. 5**

The Guru, my Master, is Compassionate to me, and I'm Fulfilled.  
 And I've become Eternal, repairing to His Feet, and Sing ever the Lord's Praise. [1]  
 Auspicious and Blessed is the time,  
 When, Contemplating the Lord's Name, I gather Bliss and Peace and Poise ; and the Unstruck Music  
 Rings within me. [1-Pause]  
 I Meet with my Loved Master ; and my Home has become a pleasure-haunt.  
 Nānak has Attained the Treasure of the Lord's Name, and (so) he is wholly Fulfilled. [2-8-36]

**Sorath M. 5**

I Enshrine the Guru's Feet in the Mind ; and lo, my Fortune has smiled.  
 And the Perfect God of gods is Compassionate to me, and I've found the Treasure of the Lord's Name  
 within me. [1]  
 The Guru is my Protection, my Friend,  
 For, he increases ever my Splendour and Glory. [1-Pause]  
 The Lord has Emancipated all creatures who've Seen His Vision.  
 O, wondrous is the Glory of my Perfect Guru and Nānak is a Sacrifice unto Him. [2-9-37]

**Sorath M. 5**

I gather the Immaculate Name of God ; for, the Riches (of the Name) are Infinite, and Unfathomable :  
 O my followers, my kindreds, expend this Treasure and be ye in Bliss. [1]  
 Lean ye on the Lord's Lotus-Feet,  
 And, by the Saints' Grace, board ye the Boat of Truth, and so go across the world's Sea of Poison.  
 [1-Pause]  
 The Eternal Lord is Compassionate and Himself He Takes care of me ;  
 And Seeing His Vision I am in Bliss : O Nānak, how infinitely Glorious is Thy Lord ! [2-10-38]

**Sorath M. 5**

The Perfect Guru has made his Powers manifest, and in every heart wells up Compassion for me.  
 Uniting me with Himself, the Lord brought me Glory and all over is Gladness for me. [1] P. 619  
 The True and Perfect Guru is ever with me,  
 And, Contemplating my Transcendent God, I am for ever in Bliss. [Pause]  
 Within and without, in space and in interspace, He is, wherever one Sees.  
 By Good Fortune, Nānak is Blest with the Guru whom no one can equal. [2-11-29]

**Sorath M. 5**

Seeing the Lord's Feet, I am Blest with Bliss, Peace and the Melody of Equipoise.  
 The Lord has Saved me, His child, and rid me of my Afflictions. [1]  
 Repairing to the True Guru's Refuge, I am Saved,  
 For, the Service of the Guru never goes in vain. [Pause]  
 Within and without I am in Bliss and the Lord is Compassionate to me.  
 Says Nānak ; "I am Afflicted no more ; for my Lord, the God, is Merciful to me". [2-12-40]

**Sorath M. 5**

In the Society of the Saints, Zeal welled up in my mind, and I Sang the Praises of the Jewel of the  
 (Lord's) Name.  
 And my Care was dispelled, Contemplating the Infinite Lord, and I Swam across the Sea (of Existence).  
 [1]

1. मल्लव (मल्लक) : (Arabic), cord, noose.

I Enshrined the Lord's Feet in the Mind.  
And I in-gathered Bliss and the Melody of Equipoise Rang within me, and I was pulled out of the  
quagmire of Pain. [Pause]  
O Lord, which of Thy Merits shall I sing of, (for) I can value Thee not.  
Thy Devotee too becomes eternal, and Thou art ever his Refuge. [2-13-41]

Sorath M. 5

My Lord is Compassionate to me and all my Woes and Afflictions are past.  
And I Dwell on the Lord, night and day, and I'm Fulfilled. [1]  
O God, Thou art my Treasure of Bliss :  
I Pray to Thee : "Save me, O Loved One !" [Pause]  
Whatever I ask that I receive, for I lean on my only Lord.  
Says Nānak : "I've Met with my Perfect Guru and all my Fears are dispelled". [2-12-42]

Sorath M. 5

Contemplate thy True Guru and thou wilt be rid of all thy Pain.  
All thy Afflictions will be past, through the Guru's Word, and thou wilt be Fulfilled. [1]  
My Perfect Guru is the Giver of Bliss.  
He is the Cause of Causes, the All-powerful Master, the Perfect Purusha, the Builder of our Destinies.  
[Pause]  
Sing thou the Songs of Joy and Bliss, yea, the Lord's Praise, for the Guru, O Nānak, is Compassionate  
to thee.  
And thy Glory will ring through the universe, and thy Transcendent God will be ever thy Refuge.  
[2-15-43]

Sorath M. 5

My Lord took not my deeds into account, and as is His wont,  
He Saved me, lending me His Helping Hand, and now I Revel in His Love. [1]  
The True Lord is ever Beneficent to me :  
Yea, the True Guru has stilled my Pain and I am now in Bliss. [Pause]  
He who Created the body and the Soul, and brought me Sustenance,  
And Saved the Honour of His Slave : O, I am a Sacrifice to Him. [2-16-44]

P. 620

Sorath M. 5

The Lord Saved the whole world, ridding it of its Sins.  
Yea, the Transcendent Lord was Merciful, as is His innate Nature. [1]  
I have now Attained the Refuge of my Lord, the King,  
And I Sing the Celestial Song of Joy in utter Equipoise ; and my body and Mind are at Peace. [Pause]  
Purifier of the Sinners is my True Guru : I lean on Him alone.  
Lo, the True Lord has Blest me with forgiveness, hearkening to my solemn Prayer. [2-17-45]

Sorath M. 5

The Transcendent Lord has Forgiven me, and (my son's) malady is over :  
And repairing to the Refuge of the Perfect Guru, I am Fulfilled. [1]  
Through the Lord's Name, I, the Lord's Slave, Contemplate my Lord.  
For lo, my True Guru has rid my son of all affliction, Blessing me with His Mercy. [Pause]  
O Love, let's ever be now in Joy, for the Guru has Saved Harigovind, my son.  
O Glory be to the Creator-Lord, whose True Word is eternally True<sup>1</sup>. [2-18-46]

Sorath M. 5

My Master is Compassionate to me and I am ushered into His True Court.  
The True Guru has rid us of our Afflictions and the whole world is at Peace.  
The Lord has Protected His own Creation and the Yama has been rendered workless<sup>2</sup>. [1]

1. This hymn, as is apparent, was composed by Guru Arjun in thanksgiving for the recovery of his son from small pox.

2. ਹਰਤਾਰਿ = ਹਟ + ਤਾਰਨ : *lit.* to lock the shops.



Enshrine thy Lord's Feet in thy Mind, O man,  
And Contemplate thou Him ever that He rids thee of thy Woes and Sins. [1-Pause]  
His Refuge Saves all, yea, He who Created all :  
For He's the Cause of causes ; and being True, He is Acclaimed as True.  
Says Nānak : "Dwell thou on the God, that thy body and Mind are at Peace". [2-19-47]

Sorath M. 5

O Saints, Contemplate ye ever the Lord's Name.  
And forsake not the Ocean of Bliss and so be Fulfilled. [1-Pause]  
The True Guru in His Mercy has rid us of Affliction.  
Yea, the Teascendent Lord is Compassionate, and my family is rid of its malady. [1]  
I now lean only on the Lord's Name, which is the Treasure of all Virtues, Gladness, Beauty and Flavours.  
Says Nānak : "The Transcendent Lord has Saved my Honour ; yea, the whole world is Emancipated by Him." [2-20-48]

Sorath M. 5

The Lord (alone) is my Refuge.  
My Master has Blest me and Harigovind, my son, is whole again. [Pause]  
His malady is over, by the Lord's Grace, yea, the Lord has saved my Honour.  
And I'm Fulfilled, by the Saint's Grace ; O, I'm a Sacrifice to the True Guru. [1] P. 612  
The Lord Saves me both here and Hereafter, taking not my Merit, Demerit, into account.  
Never-failing, O Guru, is Thy Word ; yea, Thou hast kept Thy Auspicious Hand upon my Forehead.  
[2-21-49]

Sorath M. 5

The Lord alone Created the whole Creation ; He alone is the Support of the Saints.  
He alone Saves the Honour of His Devotees, and their Glory becomes manifest. [1]  
The Perfect, Transcendent Lord is for ever with me.  
Yea, the Prefect Guru Saved my Honour perfectly, and everyone is Compassionate to me. [1-Pause]  
Nānak ever Dwells on the Name of the Lord, who Blesses us with our vital breath and Soul.  
He Hugs His Devotee to His Bosom, as do father and mother their child. [2-22-50]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

Sorath M. 5, Chaupadās

The Elect (of the village) could settle my Doubt not,  
Nor was I satisfied with the judgement of the Chief.  
I presented my Dispute to the Courtiers too,  
But only the Lord, my King, could settle its right and wrong. [1]  
Now I go not out to seek another,  
Now that I have Seen the Vision of my Lord, my Preceptor and Master. [Pause]  
I've come to the Lord's Court,  
And the Noise (of my mind) is stilled.  
That what I sought I gathered :  
Now, what shall my Mind go out to seek ? [2]  
There (in the Lord's Court) the Adjudication is based upon Truth :  
and the Master and the Servant are deemed equal (before the Lord).  
The Inner-knower Knows all about all,  
and without our uttering (the Complaint), Feels He (our emotions). [3]  
He is the King of the whole universe,  
And there (in His Presence) Rings the Unstruck Melody (of Bliss).  
How can then one play clever with Him ?  
For, Meeting Him, O Nānak, one loses one's self. [4-1-51]

Sorath M. 5

Enshrine the Lord's Name in the Mind :  
 Yea, Contemplate thy Guru in thy very Home.  
 The Perfect Guru has uttered the Truth,  
 That one gathers True Happiness (only from the Lord). [1]  
 When the Guru is Merciful,  
 One attains Gladness and Joy and Bliss, and experiences Ablution of the Mind. [Pause]  
 True is the Glory of my Guru  
 Whose Worth I cannot evaluate.  
 He is the King of kings over all.  
 Meeting with the Guru, one's Mind is in ecstasy. [2]  
 And, all one's Sins<sup>1</sup> are effaced,  
 Joining the Society of the Saints.  
 The Lord's Name is the Treasure of Virtues :  
 Contemplating the Name, one is ever Fulfilled. [3]  
 The Guru opens unto such a one the Door of Deliverance,  
 And the whole universe Rings with the shouts of his Victory.  
 Says Nānak : "The Lord is ever with me,  
 And my fear of birth-and-death is past". [4-2-52]

Sorath M. 5

The Perfect Guru is Merciful to me :  
 And, the Lord, my God, has Fulfilled me.  
 And I experience Ablution of the mind,  
 And I attain Bliss and Gladness and Peace. [1]  
 O Saints, we are Emancipated through the Lord's Name :  
 When we Contemplate our God, upstanding and downsitting, and do good Deeds ever. [1-Pause]  
 The Saint's way is the ladder of *Dharma* : it is by good fortune that one mounts its steps.  
 And the Sins of myriads of births are washed off, and one is Attuned to the Lord's Feet. [2]  
 Praise ever the Lord who has Manifested His Power,  
 And the whole creation has become Pure, Hearing the True Gospel of the Guru. [3]  
 The True Guru has Blest me with the Lord's Name, the dispeller of Sorrow and Pain.  
 And all my Sins are effaced and I've become Pure, and come back to my Home, Enraptured by  
 Gladness. [4-3-53]

Sorath M. 5

O Master, Thou art the Unfathomable Treasure of Virtue :  
 And my home and hosts belong to Thee.  
 Thou art my only Refuge, O Gopāl,  
 Attaining unto which the whole creation is Compassionate to me. [1]  
 Contemplating Thee, I'm in Bliss, Attuned to Thy Feet,  
 And then I fear no one, being in Thy Sanctuary. [Pause]  
 Thy Devotees Cherish Thee in their hearts, O Murāri,  
 And Thou then layest the foundation of the Life eternal (for them).  
 All my Power, all affluence, all support<sup>2</sup> comes from Thee :  
 For, Thou art my only All-powerful Lord. [2]  
 They who attained to the Society of the Saints,  
 Them the Lord Himself Emancipated,  
 And Blest them He with the Essence of His Name,  
 And all over was Gladness and Peace for them. [3]  
 The Lord became their only Refuge and Support,  
 And everyone repaired to their Feet.  
 Let us then Contemplate our God with every breath,  
 And Sing the Blissful Song of the Lord. [4-4-54]

1. पराहउ : (Sans. प्रायश्चित्त), *lit.* atonement; a religious act to atone for sin.

2. उकीआ : (उकीआ) (Arabic), support.

## Sorath M. 5

I Attained to my Lord who is pleasing to my Mind,  
 And so I gather Bliss and Equipose and Celestial Joy.  
 The Perfect Guru is Merciful to me,  
 And lo, I am Emancipated. *[-1]*  
 I am now Imbued with the Loving Adoration of my Lord :  
 And within me Rings the Unstruck Melody (of Bliss). *[Pause]*  
 Powerful is the Refuge of the Lord's Feet,  
 And my dependence on the world is past.  
 I am now Blest with the Lord of all life :  
 And I Sing His Praises, enraptured by its Joy. *[2]*  
 The Lord has sundered the Yama's Noose for me,  
 And the Desire of my Mind is Fulfilled.  
 Wherever I See now, I See the One Lord alone,  
 For there's not another without our only Lord. *[3]*  
 In His Mercy, the Lord has Saved me,  
 And I am rid of Afflictions of myriads of births.  
 And I Dwell on the Name of the Fear-free Lord :  
 And lo, I am eternally Blest. *[4-5-55]*

## Sorath M. 5

My Creator-Lord has brought comfort to my home,  
 And my family is rid of its malady.  
 The Perfect Guru has Saved my Honour :  
 For, I sought the Refuge of the True One alone. *[1]*  
 The Lord Himself became my Protection,  
 And Peace and Poise welled up within me instantaneously, and my Mind rested in Joy. *[Pause]*  
 The Lord Blest me with the Cure-all of His Name,  
 Which rid us of all our Afflictions.  
 The Lord Himself is Merciful to me,  
 And so I am Fulfilled. *[2]*  
 My Master took not my Merit, Demerit, into account,  
 And as is His wont, so acted He.  
 The (Glory of the) Guru's Word became manifest  
 And my Honour was Saved. *[3]*  
 I speak but what Thou makest me utter, O Lord,  
 Thou art my Master, the Treasure of Virtue.  
 Nānak Contemplated the Lord's Name, and became a Witness unto the Lord's Truth.  
 And lo, the Lord Saved his Honour. *[4-6-56]*

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## Sorath M. 5

The Creatord-Lord Himself became my Support,  
 And so no harm came to me.  
 The Guru has perfected my Ablution,  
 And Contemplating the Lord, my Sins have been washed off. *[1]*  
 O Saints, beauteous is the Tank of Rām Dās ;  
 And, whosoever bathes in it, his whole progeny is Blest. *[1-Pause]*  
 He is acclaimed by the whole world,  
 And all the Desires of his Mind are fulfilled.  
 Bathing, his Mind is at Peace,  
 For, he Contemplates his Lord, the God. *[2]*  
 He who bathes in this Tank of the Saints  
 Receives the Supreme Bliss.  
 He dies not, nor comes, nor goes (again),  
 (For) he Dwells only upon the Lord's Name.<sup>1</sup> *[3]*

1. The reference, according to some is to the tank dug up at Amritsar by Guru Rām Dās around what is now known as the Golden Temple, though the emphasis even in this hymn is not on bathing in the 'sacred water' of a "tirtha" (pilgrim station) as a ritual, but on contemplation of God's Name. According to others, it is in the pool of the Saint's Grace (Rām-Dās, lit. the servant of God) that one has to bathe one's within.

He alone knows this Wisdom of the Lord,  
Whom the Lord Blesses with His Mercy.  
Nānak seeks the Refuge of Lord, the God,  
And all his Woes and Cares are past. [4-7-57]

Sorath M. 5

The Transcendent Lord has Fulfilled me,  
And, I am now devoid of nothing.  
Repairing to the Guru's Feet, I am Emancipated,  
And I Cherish ever the Lord's Name. [1]  
The Lord is ever the only Refuge of His Devotees :  
And, in His Mercy, He makes them His own and Sustains them, His children, like father and  
mother. [1-Pause]  
By Good Fortune, I was Blest (by God) with the True Guru  
Who obliterated the *Yama's* Path for me.  
And my Mind was Attuned to His Devotion in Love.  
He who lives Contemplating (the Lord) is Blessed indeed. [2]  
He Sings the Nectar-Word (of God),  
And Bathes in the Dust treaded over by the Saints.  
The Lord Himself blesses him with His Name.  
Yea, the Creator-Lord Himself Saves his Honour. [3]  
The Lord's Vision is then his only Mainstay,  
And this for him is the Perfect and Pure Wisdom.  
The Lord, the Inner-knower, is Merciful to him,  
And he seeks the Refuge of his (only) God. [4-8-58]

Sorath M. 5

The Perfect Guru Blest me with the Sanctuary of His Feet,  
(And), I attained to the Society of my Beneficent Lord.  
Now wherever I go, I am in Bliss :  
For the Lord, in His Mercy, has United me with Himself. [1]  
Sing ye the Lord's Praise with Devotion,  
That ye gather the Fruit of your heart's Desire and the Lord becomes the Refuge of your Soul.  
[1-Pause]  
The Lord is the Mainstay of my vital-breath,  
And I've become (humble like) the Dust treaded over by the Saints.  
The Lord has Purified us, the Sinners,  
And, in His Mercy, has Blest us with His Praise. [2]  
The Transcendent Lord Sustains us ever,  
And for ever is He the Protector of our Souls.  
Let us ever Sing the Praise of our Lord, the God,  
That we are cast not into the womb (again). [3]  
He whom the Lord of our Destiny Blesses,  
He alone knows the Essence of God.  
Near him come not the Couriers of the *Yama* :  
And he, Nānak, receives Bliss in the Refuge (of the Lord). [4-9-59]

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Sorath M. 5

The Perfect Guru has Fulfilled me.  
(For), the All-pervading Lord Filleth all.  
I am in Bliss, as if I've had an Inner Bath,  
O, I'm a Sacrifice to the Transcendent Lord. [1]  
I Enshrine the Guru's Lotus Feet in the Mind,  
And no harm comes to me, and I'm wholly Fulfilled. [1-Pause]  
Meeting with the Saint, my Sins are dispelled,  
Yea, thiswise, all the Sinners are made Pure.  
He who Bathes in the Nectar-tank of Rām Dās<sup>1</sup>:

1. For explanation, see p. 600 (footnote).

All his Sins are washed off. [2]  
 Let us Sing ever the Praise of our Lord,  
 And Contemplane Him, associating with the Society of the Saints.  
 One receives the Fruit of one's heart's Desire,  
 Contemplating the Perfect Guru in the Mind. [3]  
 The Guru, my God, is Blissful,  
 And one lives eternally, Contemplating the Lord of Supreme Bliss.  
 Nānak but Dwelt upon the Lord's Name,  
 And so the Lord Blest him as is the innate Nature of the Lord. [4-10-60]

## Sorath M. 5

In all the ten directions, the Clouds overshadow the Skies, like a canopy, and Lightning fills me with Fear.  
 My Bridal Couch is lonely, my Eyes are without Sleep, (for), my Spouse has ventured out into Distant Lands. [1]  
 I've received no Message from Him either, O mother.  
 (In the past), when He went out even a short distance<sup>1</sup>, He sent-in many Love-messages<sup>2</sup>. [Pause]  
 O, how can I forget my Loved Lord, who Blesses me with Merit and Bliss?  
 Perched on the roof of the House, I look out for Him into the yond, my Eyes bedewed with tears. [2]  
 Between Him and me is the Partition of 'I-amness', fine like the wings of a butterfly;  
 I hear he's near, too near, but Seeing Him not, I consider Him far. [3]  
 The Lord, our Master, is Compassionate to all, and He Dispels the Sorrow of all.  
 Says Nānak: "When I, by the Guru's Grace, demolish the Wall of Ego, I Attain to my Beneficent God: [4]  
 And all my Doubts are dispelled thereafter, O mother,  
 For, whatever I seek, that the Guru makes me find.  
 And, I am Blest with the Treasure of All-Good". [Second Pause-11-61]

## Sorath M. 5

I have come back to Myself, by the Grace of the One, Absolute Lord, my Bonds are loosed (and) my Sorrow is dispelled<sup>3</sup>.  
 I practised no Deeds nor *Dharma*, and was enticed away by Greed and Māyā,  
 But being called a Devotee of the Lord, my God Saved my Honour. [1]  
 O Loved Lord, Thou art the Pride of the meek:  
 Thou raisest worthless ones to Glory; O, I'm a Sacrifice to Thy Power. [Pause]  
 As the child, in his innocence, commits a myriad errors,  
 And the father instructs and reprimands him, but then hugs him to his bosom,  
 So does the Lord Forgive us our past Sins and Shows us the Path for the future. [2]  
 The Lord, the Inner-knower, Knows all our Mind's state, then, who (else) shall I go to tell? P. 625  
 (And), the Lord is impressed not with mere words: (but) if He so wills, He saves the Honour (of His Devotees).  
 O Lord, I've seen all other supports, now Thine alone remains. [3]  
 The Lord, in His Mercy, of Himself Hears our Prayers,  
 And Leads us on to the Perfect Guru, and the mind's cares are dispelled,  
 And we partake of the Cure-all of the Lord's Name, and Abide ever in Bliss. [4-12-62]

## Sorath M. 5

Contemplating the Lord, one is in Bliss, rid of all one's Afflictions.  
 And one Sings His Praise and Contemplates one's Lord, and one is wholly Fulfilled<sup>4</sup>. [1]  
 O God, Thy Name is the Life of all life:  
 When the Perfect Guru instructs us in Thy Wisdom, one is Ferried across the Sea of Existence, Contem-  
 plating Thee. [1-Pause]

1. Lit. a Kos, i.e., 1½ miles.

2. ਚਤੁਰ ਪਾਤਰੋ : lit. four letters.

3. ਦੁਖਦਾਹੀ : ਦੁਖ (pain) has been ਦਾਹੀ (torn, from Sans. दारिन् to tear).

4. ਸਾਂਝੇ : (Sansk. सह), to complete.

Thou Thyself art Thy own Advisor, and Hearest also all Thyself ; Thou art the Cause of causes :  
Thou Thyself art the Giver, Thou Thyself the Enjoyer (of Thy Bounties) ; what power has a mere man  
(before Thee) ? [2]

How far can one utter Thy Praise, for no one can Value Thee.

I but live Blest by The Vision. O, wondrous is Thy Glory. [3]

Thou, O Lord, art Merciful to me ; Thou Saved my Honour and Illumined my intellect.

Nānak is ever a Sacrifice to Thee, O God ; and he seeks but the Dust treaded over by Thy Saints.  
[4-13-63]

**Sorath M. 5**

Greetings be to the Perfect Guru :

(For), my Lord has Fulfilled me in His Mercy,

And my Honour is Saved. [1]

The Lord is now ever my Refuge :

He has Blest me with all His Bounties, and I'm devoid of nothing. [Pause]

The Creator-Lord has Himself completed for me the pool (of Nectar),<sup>1</sup>

And (the Lord's) Riches rain upon me.

I am now short of nothing,

For, such is the Will of my Perfect Guru. [2]

Dwell thou on the Lord, O man,

And all life will be Compassionate to thee.

Victory be to the Master of the earth,

Who has Created perfect orderliness in His Creation. [3]

Thou art my Great Master, O Lord,

And all the Boons I am Blest with, are Thine.

Nānak has Contemplated the One alone,

And he has gathered the Fruit of all Meritorious deeds. [4-14-64]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

**Sorath M. 5, Dupadās**

Bathing in the Nectar-Pool of Rām Dās<sup>1</sup>, the Lord's Servant,

All one's Sins are washed off.

One becomes Immaculate after the Bath,

And, upon one is the Blessing of the Perfect Guru. [1]

All men are Comforted and are at Peace.

Contemplating the Guru's Word, all things are Saved. [Pause]

In the Society of the Saints, one's Dirt is washed off,

And the Transcendent Lord becomes one's only Friend.

Yea, Contemplating the Lord's Name,

One Attains to the Primal Purusha, our only God. [2-1-65]

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**Sorath M. 5**

The Lord has Built me that Home

Wherein I Cherish my Lord in the Mind.

And I Attain to my Guru, the Ocean of Bliss,

And all my Illusions are dispelled. [1]

Glory be to the Lord's Name.

I Sing the Praises of the Lord night and day,

With which I am Blest by the Perfect Guru. [Pause]

Unutterable is the Praise of the Lord,

But whatever the Devotee utters is the Nectar-Word.

Nānak, the Lord's Slave, utters only

What (his God), the Perfect Guru, has Revealed to him. [2-2-66]

**Sorath M. 5**

Here, the Guru Blesses me with Bliss :

And Hereafter too he brings me Gladness.

In whom are contained all the Treasures of the world,

I Contemplate that Guru in my Mind. [1]

1. For explanation, see P. 600 (foot note)

Such is the Glory of my Perfect Guru,  
That I receive from him the Fruit of my heart's Desire.  
O Saints, the Glory (of my Guru) increases with each day. [Pause]  
All life is Compassionate to me, and the Lord has made it own me.  
And, abiding in Poise, I meet with the Lord of the earth, and my Mind is Pleased with His Truth.  
[2-3-67]

Sorath M. 5

The Guru's Word is my Refuge.  
It stands Guard over me on all sides.  
And, my Mind is Attuned to the Lord's Name,  
And the Yama is ashamed of itself, and hastens away. [1]  
O Lord, Thou art my Bliss-giving God.  
Lo, the Perfect Lord, The Builder of my Destiny, snaps my Bonds and Purifies my mind. [Pause]  
Says Nānak : "The Lord is Eternal,  
And His Service never goes waste".  
Thy Slaves, O Lord, are ever in Bliss,  
And Contemplating Thee, they are ever Fulfilled. [2-4-68]

Sorath M. 5

I am a Sacrifice to my Guru,  
Who has wholly Saved my Honour.  
And I have gathered the Fruit of my heart's Desire,  
And I Contemplate my Lord ever. [1]  
O Saints, without Him, there is not another,  
For, the Lord Himself is the Creator and the Cause. [Pause]  
The Lord has Blest me with this Boon,  
That the entire Creation is now Swayed by me.  
Says Nānak : "Now that I Dwell on the Lord's Name,  
All my Afflictions are dispelled". [2-5-69]

Sorath M. 5

The Perfect Guru has rid my son of his affliction,  
And the Unstruck Melody (of the Soul) Rings in my Mind.  
All Joy is ours now, by God's Grace.  
For, the Lord has Blest us, His Servants, Himself so. [1]  
The Perfect Guru himself has rid my son of his malady,  
And all Devotees of the Lord and the Saints have bloomed, 'Contemplating the Lord's Name.  
[Pause]  
That one seeks, one attains from the Lord,  
So are the Lord's Saints Blest.  
Harigovind (my son) has been saved by the Lord,  
And this Truth Nānak, the Lord's Devotee, now proclaims . [2-6-70]

Sorath M. 5

Thou makest me do what Thou Willest :  
For, I'm Unwise and Ignorant, O Lord !  
I, Thy child, seek Thy Refuge, O God,  
And Thou of Thyself Savest my Honour. [1]  
O my Kingly Lord, Thou art my Father and Mother,  
For, in Thy Mercy, Thou Sustainest me; and I do what is in Thy Will. [Pause]  
Thou Upholdest Thy Creatures, O God,  
And the leading string is in Thy Hands.  
That what is in Thy Will, I do,  
And I seek ever but Thy Refuge. [2-7-71]

Sorath M. 5

I have weaved the Lord's Name into my Mind :  
 And I'm wholly Fulfilled.  
 His Mind alone is Attuned to the Lord's Feet,  
 Whose Destiny is Perfect. [1]  
 And joining the Society or the Saints, he Dwells on the Lord.  
 He Contemplates ever his God and gathers the fruit of his heart's Desire. [Pause]  
 The Seed of my past Deeds sprouted,  
 And my Mind was Attuned to the Lord's Name.  
 And my body and Mind were Merged in the Lord's Being,  
 And I, the Lord's Slave, now Sing ever the Lord's Praise. [2-8-72]

Sorath M. 5

Meeting with the Guru, I Contemplated my Lord,  
 And I was wholly Fulfilled.  
 Now, no one speaks ill of me,  
 And everyone shouts my Victory. [1]  
 O Saints, I seek the True Refuge of the Lord :  
 For, all creatures are under the Sway of the Lord, the Inner-knower. [Pause]  
 The Lord Fulfils all our works :  
 For, He Does as is His innate Nature.  
 The Lord's Name is the Purifier of the Sinners,  
 And Nānak is ever a Sacrifice to Him. [2-9-73]

Sorath M. 5

My Transcendent Lord has Created and Embellished my son :  
 Yea, my child has been saved by the Guru.  
 O father and mother, be ye now in joy,  
 For, the Lord is the Blessor of our Souls. [1]  
 Thy Devotees, O Lord, Contemplate only what is Good,  
 And Thou Savest their Honour and Fulfillest them all. [Pause]  
 My Lord is Beneficent,  
 In whose Being the height of Power becomes manifest.  
 Nānak seeks the Refuge of the Lord,  
 And he gathers the Fruit of his heart's Desire. [2-10-74]

Sorath M. 5

I Contemplate my Lord ever :  
 Yea, it is the Lord who has Himself saved my son.  
 He has rid him of his small pox :  
 And through the Lord, all our afflictions are dispelled. [1]  
 My Lord is ever Beneficent to me :  
 He has Harkened to the Prayer of His Devotee, and all life is Compassionate to me. [Pause]  
 The All-powerful Lord is the Cause of causes :  
 Contemplating Him, all our Woes are past.  
 The Lord has Himself hearkened to my Prayer,  
 And the whole world now abides in Peace. [2-11-75]

Sorath M. 5

I Contemplate my Guru ever,  
 Meeting whom one returns to oneself in utter Joy.  
 Such is the Glory of the Lord's Name,  
 That one can value not its Worth. [1]



O Saints, Contemplate ye the Lord ever,  
And Contemplating Him, be ever Fulfilled. [Pause]  
Only a man of Destiny Attains to His Loving Adoration.  
Nānak, the Lord's Devotee, Dwells on the Lord's Name,  
And he is Blest with the Bliss-giving Fruit (of Emancipation). [2-12-76]

P.628

Sorath M. 5

The Lord has given me His Refuge.  
And the Abode of Pain within me has been demolished.  
Be ye in Bliss, O men and women,  
For the Beneficent Lord is Merciful to ye. [1]  
O Saints, now there is Peace all over,  
For, my Transcendent Lord, the Perfect God of gods, Pervades all. [Pause]  
I am Blest with the Word of God,  
And all my Woes are dispelled.  
The Lord is Compassionate to everyone,  
And, Nānak proclaims this Truth to all. [2-13-77]

Sorath M. 5

The Lord is our Refuge both here and Hereafter.  
Yea, our God, the True Guru, is Compassionate to us all.  
He Protects His Devotees, all over,  
And His True Word Rings in all the hearts. [1]  
I am a Sacrifice to the Guru's Feet.  
I Cherish Him ever, for He Pervades all hearts. [Pause]  
He of Himself Protects us all.  
Yea, True is the Refuge of the True One.  
Glorious is Thy Worship, O Lord,  
To which I Attain, surrendering myself wholly unto Thee. [2-14-78]

Sorath M. 5

When such was the Lord's Will,  
I Dwelt on the Lord's Name.  
The Lord was Compassionate to me,  
And He Saved my Honour. [1]  
The Lord's Feet are ever Bliss-giving,  
And whatever I seek, to that I Attain, and no hope of mine remains unfulfilled. [1-Pause]  
The Saint whom the Beneficent Lord of all life Blesses, he Sings the Lord's Praise.  
His Mind is Imbued with the Loving Adoration of the Lord, and with him the Lord's Mind is pleased. [1]  
Singing ever the Lord's Praise, the Poisonous Potion of Māyā affects one not,  
And the Creator-Lord Unites one with Himself, and the Saints become one's only associates. [3]  
The Lord took me by the Hand and Blest me with all His Bounties, and United me He Himself with Himself.  
Says Nānak : "I have found my Perfect Lord, the True Guru, through whom I am wholly Fulfilled". [4-15-79]

Sorath M. 5

Humility for me is the Mace :  
My double-edged dagger<sup>1</sup> is to be the Dust for all men to tread upon.  
The Perfect Guru has blest me with this Wisdom :  
That no evil-doer can face these weapons.  
The Lord's Name is the Saints' Refuge.  
He who Contemplates it is Emancipated : yea, myriads were Saved thiswise. [1-Pause]  
I Sang the Lord's Praise in the Society of the Holy,  
And so was I Blest with the Perfect Treasure of the Lord's Name.  
Says Nānak : "I have stilled the noise of my Ego,  
And now I See my Transcendent Lord all over". [2-16-80]

1. धन (धन) = धंड़ा double-edged dagger.

Sorath M. 5

The Perfect Guru has Fulfilled us  
And we are all Blest with His Grace.  
We've attained Bliss and Peace and Joy,  
And in all places men abide in Gladness. [1]  
Manifold are the rewards of being Devoted to the Lord.  
The Perfect Guru Blesses us with His Mercy, but rare's the one who Knows its Essence. [Pause] P. 629

Sing ye the Guru's Word, O my mates,  
For, it is ever Bliss-giving and yields the Fruit (of Dispassion).  
Nānak has dwelt on the Lord's Name,  
For such was for him the Writ of God. [2-17-81]

Sorath M. 5

I dwelt upon the Perfect Guru in the Mind,  
And I was wholly Fulfilled by Him.  
I gathered the Fruit of my heart's Desire,  
And the Unstruck Melody (of the Word) Rang within me. [1]  
O Saints, Contemplating the Lord, I gathered Bliss.  
Yea, the Saints' Abode is for ever in Peace and Poise ; and their Woes are dispelled. [1-Pause]  
The Word of the Perfect Guru  
Is pleasing to the Mind of the Transcendent God.  
Nānak, the Lord's Devotee, proclaims thus :  
"Immaculate and Unutterable is the Gospel of the Lord". [2-18-82]

Sorath M. 5

As a hungry man is ashamed not of eating,  
So is the man of God not chary of Singing the Lord's Praise. [1]  
Why should we tarry in doing the Deed of deeds,  
And Contemplate not our Lord who brings us Bliss, and our Countenance Sparkles in the Lord's  
Presence. [1-Pause]  
As the man of lust is enticed away by the call of flesh,  
So is the man of God pleased with the Praise of the Lord. [2]  
As does a mother hug her loved child,  
So does the Wise of the Lord practise (with love) the Lord's Name. [3]  
Nānak : One is Blest with the Lord's Name by the Perfect Guru,  
And being so Blest, one Contemplates the Lord's Name. [4-19-83]

Sorath M. 5

I have come back to my Home safe and in Peace,  
And my slanderers have been humbled.  
The Perfect Guru has Blest me with the Robe of Honour.  
And all my Afflictions are dispelled. [1]  
O Saints, Glory be to the True Lord,  
Who has Created what is so wondrous and glorious. [1-Pause]  
I speak but what is the Will of the Lord,  
For the Lord's Devotee utters (only) the Lord's Word.  
Says Nānak : "Bliss-giving is my Master,  
Who has created perfect orderliness in His Creation". [2-20-84]

Sorath M. 5

Cherish my Lord and Master in the Mind,  
It is by His Grace that I've come back safe to my Home.  
The whole world is now Content,  
For, the Perfect Guru has Emancipated all. [1]

O Saints, my God is ever Compassionate to me,  
And He takes not my Sins into account, and Protects me He, like a child. [1-Pause]  
I have Cherished the Lord's Name in the Mind,  
And He has Fulfilled me perfectly.  
The Perfect Guru was Merciful to me,  
And lo, there was no Pain for me. [2-21-85]

**Sorath M. 5**

My body and Mind are Imbued with the Lord :  
And the whole world now resounds with my Victory.  
Glory be to the Perfect Guru,  
Whose Worth I can evaluate not. [1]  
I am a Sacrifice to Thy Name, O Lord,  
For, he whom Thou Blessest, Singest Thy Praise. [1-Pause]  
Thou art my Great and Magnificent Master,  
And, Thy Saints but lean on Thee alone.  
Nānak seeks the Refuge of Thee, O Lord,  
An so his slanderers are humbled. [2-22-85]

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**Sorath M. 5**

Gladness and Bliss await me, before and after, O my friend,  
For, such is the Miracle of my Lord, the God.  
My Mind now wobbles no more ; [1]  
And it is Pleased with my True Master,  
And I see my Lord Pervading all. [1-Pause]  
O Compassionate One, all life belongs to Thee.  
Thou Sustainest Thy Devotees ever and forever more.  
Wondrous is Thy Glory, O Lord :  
And Nānak Dwells ever on Thy Name. [2-23-87]

**Sorath M. 5**

My Lord and Master is ever with me,  
And so the Couriers of the the *Yama* haunt me not.  
The Lord Hugs me to His Bosom,  
For, I love the Gospel of the Perfect Guru. [1]  
The Perfect Guru has Fulfilled me,  
And all my Adversaries have been vanquished, and me he has instructed in his Wisdom. [1-Pause]  
The Lord has Blest all places,  
And I've come back safe to my Home.  
Nānak seeks the Refuge of his Lord, the God,  
Who has rid him of all his Afflictions. [2-24-88]

**Sorath M. 5**

Let us seek the Refuge of the Guru who Blesses us with all the Bounties.  
Seeing his Vision one is in Bliss, and one's Pain is dispelled, Singing the Lord's Praise. [1]  
O brothers, drink-in the Essence of the Lord :  
And Contemplate the Lord's Name, seeking the Guru's Refuge. [Pause]  
Prays Nānak : "O Lord, Bless me that I am Attuned to Thy Name." [2-25-89]

**Sorath M. 5**

Our Lord, the Inner-knower, is the Cause of causes ; He Saves the Honour of His Devotee.  
And then the world resounds with his Victory ; and he Tastes the flavour of the Guru's Word. [1]  
O Master, I seek but Thy Refuge :  
Thou art my All-powerful Lord, Thou Blessest us with Thy Refuge : so, I Contemplate Thee alone  
for ever. [Pause]

He who Contemplates Thee, he fears no one,  
And taking to the Guru's Feet, his fears are dispelled ; and he Sings the Lord's Praise in the Mind. [2]  
He is ever in Bliss and utter Joy ; for him the True Guru comforts :  
And he returns to his Home Victorious and he is Fulfilled. [3]  
Perfect is the Guru, Perfect His Wisdom, Perfect are all His Deeds.  
Nānak is Ferried Across, repairing to the Guru's Feet, and, by Contemplating the Lord's Name.  
[4-26-90]

Sorath M. 5

The Lord, the Dispeller of Sorrow, is Compassionate ; of Himself He Established His Order.  
And Saves He His Devotees instantaneously ; He, the Perfect Guru, breaks all our Fetters. [1]  
O my mind, Dwell ever on thy Guru-God :  
That, thou art rid of all thy Sorrows and attainest the Fruit of thy heart's Desire. [Pause]  
He who is the Creator of all life, is Highest of the high, Unfathomable and Infinite. P. 631  
Nānak Dwells on His Name in the Society of the Saints, and he is Blest with Glory at the Lord's  
Court. [2-27-91]

Sorath M. 5

Dwell thou on thy Master,  
Contemplate ever thou Him.  
He who shields thee with His Hands ;  
Of His Name, the Great Essence, partake thou. [1]  
I am a Sacrifice to my Guru,  
And my Perfect, Beneficent Lord is Merciful to me, and all life is in Love with me. [Pause]  
Nānak, the Lord's Devotee, seeks His Refuge,  
Who Saves ever the Honour of all,  
And Dispels all our Sorrows.  
Dwell thou (too) on Him, Nānak, and enjoy His Bliss. [2-28-92]

Sorath M. 5

Hear Thou my Prayer, O my Master, for Thou Createst all creatures.  
O Thou Cause of Causes, be Thou Compassionate to me, as is Thy innate Nature<sup>1</sup>. [1]  
O God, be my Refuge :  
For, whether I am good or bad, I am Thine. [Pause]  
Says Nānak :—"The All-powerful Master Harkened to my Prayer, and He Loosed my Bonds and  
Decked me (with His Grace).  
He Blest me with the Robe of Honour, and, Uniting me with Himself, made my Glory manifest to the  
world." [2-29-93]

Sorath M. 5

The Lord brought all creatures under the Sway of His Devotees and made His Devotees call upon His  
Presence.  
And, He Hugged them all and Ferried them Across the Sea of Existence. [1]  
The Lord Fulfills all His Saints,  
And is Compassionate to the meek. He is the Treasure of Mercy, our Perfect Lord and Master. [Pause]  
Everyone welcomes me all over, and I am devoid of nothing.  
Nānak: the Lord Blesses His Devotees with the Robe of Honour, and thus is the Glory of the Lord  
Revealed. [2-30-94]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath M. 9

O my Mind, love thy Lord.  
Hear only His Praise with the ears, and sing only His Song with the tongue. [1-Pause]

1. ਰਾਖੁ ਪੈਸ ਨਾਮ ਅਪੁਨੇ ਕੀ : (ਰਾਖੁ ਵੇਜ ਨਾਮ ਧਰੁਨੇ ਕੀ) // Uphold Thou the Honour of Thy Name.

Join the fraternity of the Saints, and Contemplate thy Master, and from a Sinner thou wilt become Holy.  
The wild-mouthed *Yama* roams the whole world, [1]  
And will soon prey upon thee : know thou this.  
Says Nānak : "Contemplate thy Lord, for thy life passes off all-too soon:" [2-1]

Sorath M. 9

My Mind's Desire remained unfulfilled :  
For, I neither Contemplated my God, nor visited the Holy spots, and Death seized me by the forelock.  
[1-Pause]  
Wife, friends, sons, chariots, riches and possessions of the whole earth,  
All these are false : only the Lord's Name is Eternal. [1]  
Thou passed through myriads of births, age after age, and then Thou wert Blest with the vesture of man.  
Says Nānak : "Now is the time for thee to meet thy God : why dost thou Cherish Him not ?" [2-2]  
P. 632

Sorath M. 9

O my mind, who has instructed you thus in Unwisdom  
That you take pleasure in slandering others and in ravishing another's woman, and worship not your  
Lord. [1-Pause]  
You know not the Way to Release and are crazy for piling up riches,  
But nothing avails you in the end and you are bound (to the Round). [1]  
You Cherish not your Lord, nor the Guru, nor His Devotees, and Wisdom comes not to you.  
Your Immaculate Lord is within you but you search Him out in the wilderness. [2]  
Through myriads of births you passed but won not the Poise of the mind.  
Now, attaining to the coveted state of the human birth, Dwell thou on thy Lord, and hearken to the Truth  
that Nānak Reveals. [3-3]

Sorath M. 9

O mind, seek thou the Refuge of the Lord,  
Dwelling on whom Ganika<sup>1</sup>, the harlot, was Emancipated : Cherish thou the Praise of that God.  
[1-Pause]  
Contemplating whom Dhruva<sup>2</sup> become Eternal, and Attained the State of Fearlessness.  
Thy Lord is the Dispeller of Sorrow: why forsakest Him thou ? [1]  
The Elephant<sup>3</sup>, seeking the Refuge of the Beneficent Lord, was released from the grip of the Crocodile :  
O, how far can I Praise the Lord's Name, for whosoever utters the Name, his Bonds are loosed. [2]  
Ajāmal<sup>4</sup> was known a sinner throughout the world, but in an instant he was Saved.  
Says Nānak : "Cherish thou thy Lord, the Wish-fulfilling Jewel<sup>5</sup> that thou art also Ferried Across."  
[3-4]

Sorath M. 9

What shall a man do,  
That he Attains to the Devotion of the Lord and his fear of the *Yama* is dispelled ? [1-Pause]

1. गनिका : (Sans. गणिका), a harlot, who on the advice of a Saint kept a parrot which used to utter the name of Rama. She too followed suit, and so was Emancipated.

2. ध्रुव : (Sans. ध्रुव), Dhruva is the Polar star, but personified in mythology as the son of Uttanapada. The account of the elevation of an ordinary mortal to the position of the Polar star runs thus. Uttanapada had two wives : Suruchi and Suniti, but latter was disliked by him. Suruchi had a son named Uttama and Suniti gave birth to Dhruva. One day the boy tried, like his elder brother, to take a seat in his father's lap, but he was contemptuously treated both by the king and his favourite wife. The poor child went sobbing to his mother who told him in consolatory terms that fortune and favour were not attainable without hard exertions. At these words the youth left the paternal roof, retired to the woods, and though quite a lad performed such rigorous austerities that he was at last raised by Vishnu to the position of the Polar star.

3. गज : See Page 211, Vol. I,

4. अजामलु : (अजामलु) a certain Brahmin mentioned in the Ramayana, who was a great sinner, and afterwards an equally great devotee. It is said, he used to live with a prostitute, but had a son named 'Narayan'. And uttering Narayan-Narayan, he was emancipated.

5. चिन्तामणि : (Sans. चिन्तामणि) lit. a fabulous gem supposed to yield to its possessor all desires; the philosopher's stone.

Which deeds, which knowledge, which *Dharma* shall one practise,  
And which Name of the Guru shall one Cherish that one Crosses the Sea of Existence ? [1]  
In the Kali age, the only Way to Release is Contemplation of the Lord's Name.  
So does the Veda say too that no other Way equals this Way. [2]  
The Lord of the earth is ever Detached, above Pain and Pleasure,  
And He Abides within thee, as thy reflection abides in the mirror. [3-5]

Sorath M. 9

O mother, how shall I know my Lord,  
When my mind is enveloped by the Darkness of Ignorance and (undue) Attachment ? [1-Pause]  
The whole life I wasted away, deluded by Doubt, and my mind was never in Poise.  
I was ever lured by Vice and my mind remained small. [1]  
I Joined not the Society of the Holy and Sang not the Praise of the Lord.  
Says Nānak : "O Lord, I'm shorn of all Merit : Bless me Thou with Thy Refuge". [2-6]

Sorath M. 9

O mother, the outgoings of my mind cease not.  
Night and day, it runs after Vice and I know not how to hold it ? [1-Pause]  
One hears the Vedas, the Puranas and the Shastras, but Enshrines not their Wisdom in the mind. P. 633  
And lured by another's riches or woman, he wastes his life away in vain. [1]  
He is intoxicated by the wine of Illusion, and Wisdom dawns not upon him,  
And he knows not the Mystery of the Absolute Lord who Abides within his Mind. [2]  
When I sought the Saint's Refuge, all my Evil intent was dispelled.  
And, then, I Cherished the Wish-fulfilling Lord, and the Noose of the *Yama* was snapped. [3-7]

Sorath M. 9

O man, know thou this as the whole Truth,  
That this world is but a dream, and it takes no time to pass. [1-Pause]  
As the wall of sand, though raised and plastered with care, stays not even for a brief while,  
So are the pleasures of *Māyā* : why involve in them, O Ignorant one ! [1]  
Be thou Wise, while yet there's time, and Contemplate the Lord.  
Says Nānak : "This is the special Wisdom of the Saints, and I've proclaimed it to thee". [8]

Sorath M. 9

I've found not a friend in the world :  
For, the whole world is engrossed in its own little pleasures, and no one befriends thee in thy Sorrow.  
[1-Pause]  
Thy wife, friends, sons and kinsmen are all attached to thy riches.  
And, when they find thee poor, they forsake thy company. [1]  
What shall I say to this crazy mind why it is attached to them,  
And forsakes the Master of the poor, the Dispeller of Fear ? [2]  
Like the dog's tail, the mind is straightened not, and all my efforts have proved vain.  
Says Nānak : "O Lord, Keep thou the Honour of Thy own Nature, (and Save me), for I Cherish  
Thy Name". [3-9]

Sorath M. 9

O my mind, you accepted not the Wisdom of the Guru.  
Of what avail are then the close-cropping of your head, and your ochre robes ? [1-Pause]  
You forsake the Truth and cling to Falsehood and so waste away your life in vain :  
And playing many tricks, you fill your belly and then sleep like a cur. [1]  
You are a sell-out to *Maya*, and know not the way to worship your Lord.  
You are involved in Vice, O crazy one, and forsake the Jewel of the Lord's Name.  
You are heedless to your God and pass your days in fruitless pursuits.  
Says Nānak : "O Lord, keep Thou the Honour of Thy own innate Nature, (and Save them), for Thy  
men are ever led astray". [3-10]

## Sorath M. 9

He who is pained not by pain,  
 Nor affected by pleasure, nor affection, nor fear ; and gold to him is as is dust ; [1-Pause]  
 And who is swayed neither by praise nor dispraise, nor by greed, attachment, or ego,  
 And who rises above both joy and sorrow and honour, dishonour ; [1]  
 And forsakes Hope and Desire and remains detached from the world :  
 And whom Lust and Wrath visit not : within him Abides God. [2]  
 He on whom is the Guru's Grace, he alone knows this Way.  
 Says Nānak, "He Merges in God, as water mingles with water". [3-11]

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## Sorath M. 9

O loved one ! know it in thy mind,  
 That all are bound to their own joys, and no one belongs to another. [1-Pause]  
 In affluence, everyone would gather round thee :  
 But when the days are lean, everyone would forsake thee. [1]  
 The house-wife with whom thou art so deeply attached and who clings to thee ever (in life),  
 Abandons thee, calling thee a ghost, when thy swan-soul flies out of the body. [2]  
 This is the way of the world that whomsoever one loves,  
 Is of no avail to one in the end, save one's Lord, the God. [3-12-139]

## By the Grace of the One Supreme Being, the Eternal, the Enlightener,

## Sorath M. 1, Ashtapadis, Chautukis

I am torn not by Duality and worship not any but my Lord : I visit not the tombs or the crematoriums.  
 Nor am I lured by Desire and I still all my Craving through the Lord's Name.  
 The Guru has shown me my real Self, within my Mind<sup>1</sup>, and my Mind is Imbued with Equipoise.  
 Thou art my All-Knowing, All-seeing Lord, O God, and the True Wisdom is that in which Thou makest me Wise. [1]  
 My Detached Mind is filled with Dispassion ; it is pierced through with the Word.  
 And within me is the Illumination of God's Light, and I'm Attuned to my True Lord, through the Word. [Pause]  
 Myriads are *Vairagis* who proclaim their faith in Detachedness, but he alone is Detached whom God Loves ;  
 And who Enshrines the Word in his heart, Imbued with (God's) Fear, and walks in the Guru's Way :  
 And who Cherishes the One alone, and whose mind wobbles not, and who holds the outgoings of his mind,  
 And who, Inebriated with Equipoise, Sings ever the Praise of the True Lord, ever awake to His Love. [2]  
 If one's wind-like mind rests in Peace for a moment, one abides in Bliss, through the Lord's Name :  
 For, one's tongue, eyes and ears are replete with Truth, and one's Craving is stilled through God's Grace.  
 And then, this *Vairagi* abides in Desirelessness, his Mind seated within itself.  
 He begs the alms of Contentment, and thus Satiated, Drinks-in the Lord's Nectar all-too-spontaneously. [3]  
 In Duality, how can one attain to Detachment so long as there is even a little Attachment to the Other.  
 O Lord, the whole world belongs to Thee ; Thou art our only Beneficent God and there is not another without Thee.  
 The Egocentrics are ever in Sorrow ; they who turn to Thee, them Thou Blessest with Glory.  
 Thou art our Infinite, Unfathomable and Unperceivable Lord : we can evaluate not Thy Worth. [4]  
 Thou art seated in the seedless Trance ; Thou art the Supreme object of our lives, the Master of the three Worlds, the Name.  
 Thy creatures fall into the wombs, as is Thy Writ on their Foreheads : and as is the Writ, so is their Experience.  
 Thou art the Cause of all our deeds : through Thee is Enshrined Thy Worship (in our Minds) :  
 Abiding in Thy Fear, our minds and mouths are cleansed of their scum, and Thy Unfathomable Wisdom alights upon us. [5]

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1. Lit. home.

They who Taste Thy Flavour know alone its Taste, (but become mute like) the dumb eating the sweets.  
 How can I then utter the unutterable ? I can but only walk in Thy Will.  
 When the Beneficent Guru Blesses, we become Wise : but the Guru-less have no mind at all.  
 O Lord, as Thou Willest, so do we act : nay, one cannot play clever with Thee. [6]  
 Some are deluded by Doubt, others are Imbued with Thy Worship, infinitely Mysterious is Thy Play.  
 And as Thou hast Yoked us, so have we gathered the Fruit ; for Thy Writ runs over all.  
 I would Serve Thee, if I had anything my own to Serve Thee with, but this body and Soul belong to Thee.  
 Meeting with the Guru, I am Blest with Thy Mercy ; and Thy Nectar-Name has become the Mainstay of my life. [7]  
 And now I abide in the Sky (of my Mind) and am Illumined by Thy Virtues : these then have become my Wisdom and Contemplation.  
 And my Mind Loves Thy Name, and I Utter it and make others too follow ; I now utter the Quintessence of Thee, my Lord.  
 The Word is now my Guru, Deep and Waveless ; without the Word, the world goes about like mad.  
 Nānak : he alone is a Perfect *Vairāgi*, whose Mind rests on Truth, all-too-spontaneously. [8-1]

Sorath M. 1, Titukis

Hope and Desire are the chains (of the Soul), as is the way of works.  
 And shuttling between virtue and sin, one is born and reborn to be wasted away without the Lord's Name.  
 This Māyā has enticed away the whole world : and all deeds done (in its wake) lead to Sin. [1]  
 Hear thou, O deed-bound Pundit,  
 The one Deed that leads to Bliss is to reflect on the Reality of the Real. [Pause]  
 One recites the Vedas and the Shāstras, but does deeds of the man of the world.  
 And one's mind is cleansed not of the scum of Guile, and within one is piled up the Dirt of Sin.  
 Like the spider, one is caught in one's own web, tossed upside down. [2]  
 Myriads have been thus wasted away by their Evil-mindedness and love of the Other.  
 Without the True Guru, one is Blest not with the Lord's Name : without the Name, one is rid not of one's Doubt.  
 For, he who Serves the True Guru Attains Peace, and then cease his comings and goings. [3]  
 One is Blest with Truth and Equipoise, through the Guru, and the Mind, becoming Immaculate. Merges in the True One.  
 He who Serves the Guru, Knows : without the Guru, no one Knows the Path.  
 He who has Greed within him, of what avail are his deeds ? He only feeds Himself on Poison through a life of Conceit. [4]  
 O Pundit, if one churns the curds (of God), one obtains the Essence<sup>1</sup>,  
 But if one churns waters of the world, what can one have but froth ?  
 Without the Guru, all are wasted away by Doubt ; (and one Knows not) the Mysterious God Pervading all hearts. [5]  
 This world is like the cotton-thread twisted all over by Māyā.  
 Without the Guru, our Bonds are loosed not, practise though we may myriads of deeds.  
 This world is deluded by Illusion : how strange is its fascination for Illusions ! [6]  
 Meeting with the Guru, the (Lord's) Fear abides in the Mind ; and Fortunate is he who stills his Ego, through God's Fear. P. 636  
 All Ablutions, all Charity, all Goodness consist in this, that one is Blest with the Bounty of the Name from the Lord's Court.  
 The Guru is the God (whose Fear) keeps us on the Path of the Lord's Name, and with the Lord abiding in the Mind, one is rid of one's Conceit. [7]  
 This body is the Jeweller's store-house wherein the Jewels are of the Lord's Name.  
 But he alone Deals in them who Dwells on the Guru's Word.  
 Nānak : Blessed is the Dealer who, Meeting (with the Guru), Deals (in the Lord's Name). [8-2]

Sorath M. 1

They who Served their Guru, (even) their associates were Saved.  
 No one can prevent their entry (into the Lord's Court) and the Nectar-Name sweetens their tongue.  
 Without (the Lord's) Fear, many are Drowned : it is by His Grace that one is Saved. [1]

1. i.e. butter.



I'll Praise Thee ever, O God, in every state of the mind,  
For, without Thy Boat, one is drowned in the Sea of Fear : how can one go across to the Yonder Shore ?  
[1-Pause]

I Praise Thee, for there is not another worthy of Praise.

Blessed are they who Praise my Lord, Imbued with the Love of the Word :

If I am Blest with their Society, I would churn up the Word for its Quintessence. [2]

The True Authority is of the Honour one earns ; on it is the Stamp of the Lord's Name.

One come into the world to be Blest with it, by Realising the Will of the All-powerful Lord.

(But), without the Guru, one Knows not the Will, (nor) the whole Power of the True Lord. [3]

In the Lord's Will, one is conceived and thrives in the womb, standing on one's head.

In the Lord's Will does one take birth,

And submits to the Will, is acclaimed at the Lord's Court and Fulfils himself. [4]

In the Lord's Will does one come into the world ; in His Will, one passes out of it.

In the Lord's Will is the Egocentric driven along, and suffers Sorrow (at the Yama's abode).

In the Lord's Will is the Word Realised, and one is Robed at the Lord's Court. [5]

In the Lord's Will, does one count (and seek the reward of) deeds ; in the Lord's Will is one cursed  
with Ego and the sense of the Other.

In the Lord's Will is one ever on the Round ; and, guiled by Demerit, one Wails.

If one Realises the Will of the Lord, one is Blest with the Glory of Truth. [6]

Hard it is to utter or hear the True Name of God.

He who Praises his God, to him I am ever a Sacrifice.

If I am Blest with the Lord's Name, I'd be Satiated ; it is by His Grace that I am so Blest. [7]

If my body were the paper and the mind the inkpot,

And if my tongue were the pen : I'd write out thoughtfully the Merits of the Lord.

Nānak : Blessed is such a scribe who inscribes Truth in his heart. [8-3]

#### Sorath M. 1, Dutuki

Thou art our Meritorious and Immaculate God ; but our minds are Soiled.

We Sin ever and gather no Merits which Thou alone can Bless us with. [1]

O Love, Creating all, Thou also Sustainest all.

I am Conceited, and a great Sinner : inscribe Thy Great Name, in my body and Mind. [Pause]

I am lured away by the Poison of Māyā ; and through sharp-wittedness I have lost my Honour.

If the Guru's Wisdom sinks in my Mind, truly then dost Thou, my Master, abide within me. [2]

Everyone calls Thee Beauteous and of utter charm, glorious like the Lalla flower.

If one loves such a Lord, as Thou, one is acclaimed as True and Meritorious at Thy Court. [3]

Thou art over the skies and in the under-world ; and the world too resounds with Thy Wisdom and  
Virtue.

Meeting with the Guru, one is Blest with Bliss, and one is rid of one's Ego. [4]

If one washes one's body with water, one is cleansed not,

But, if one Bathes in the Quintessence of Wisdom, one's body and mind are purged of Sin. [5]

One worships the gods and goddesses ; but what can one attain from them ?

One washes the stone-gods in water : but they that themselves sink (can they Ferry others Across?) [6]

Without the Guru, the Unknowable God is Revealed not to one, and the world is Drowned, shorn of  
all Honour.

For, the Glory is in the Hands of God, and he alone who is Blest by Him, Attains to it. [7]

The Uncouth Bride<sup>1</sup> then speaks sweetly and Loves her Spouse, Dwelling on (the Lord's) Truth.

She is pierced through with her God's Love and abides in His Truth, Imbued deeply with His Name.  
[8]

Everyone calls God his own ; but it is through the Guru that the Wise One is Revealed.

He who is Immersed in His Love is Saved ; and is approvingly stamped with the True Word. [9]

As one stacks a load of firewood but even a little spark can burn it off,

So does the Lord's Name (burn off our Sins) : even if one Enshrines it for a moment in the heart, one  
Meets with God, all-too-spontaneously. [10-4]

1. ਬਦੀਅਰਿ : (बदियारि) *lit.* a woman of Bangar land, i.e. untutored, uncouth, uncultured.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath M. 1, Titukis

Thou hast Saved the Honour of Thy Devotees since eternāry, O Lord :  
 For, didst Thou Save not Prehlāda and utterly destroy Hamakashpa?  
 They who turn Thywards, Believe in Thee, but the Egocentrics are strayed by Doubt. [1]  
 O God, this is Thy Glory :  
 The Devotees but seek Thy Refuge and Thou Savest their Honour. [Pause]  
 Them the Yama can see not, nor Time devour them.  
 For, they Enshrine only Thy Name in the Mind and are Emancipated through the Name.  
 All extra-psychic powers, all miracles, cling to their feet, for they are Blest with the Guru-given  
 Equipoise. [2]  
 The Egocentrics are devoid of Faith, for Greed is their driving force.  
 They Realise not the Mystery of the Word, through the Guru, nor love the Lord's Name.  
 Their mask wears off in the end : and howsoever they pretend, through Deceit and Falsehood, their  
 word remains insipid. [3] P. 638

Thou Manifestest Thyself through Thy Devotees, O God, through Thy Devotees art Thou Known.  
 The world involved in Māyā is subject to Thy Will : Thou art its only Creator-Lord.  
 (Thy Devotees) still their Ego and Desire, and Realise Thee through the Guru's Word. [4]  
 The Lord Accomplishes the tasks of those who Cherish His Name :  
 And, by the Guru's Grace, the Lord ever Abides in their Minds and they are wholly Fulfilled.  
 He who tries to rival them is destroyed : for, them the Lord Himself Protects. [5]  
 Without Service of the True Guru, no one has Attained God : the Egocentrics yelp and wail in vain.  
 They come and go in an endless cycle, finding no Peace, and Pain is their refuge.  
 He who turns God-wards partakes of Nectar, and Merges in (the Lord's) Truth through Equipoise. [6]  
 Without Serving the Guru ceases not our Round of births, do what we will.  
 He who reads the Vedas but indulges in strife, he loses Honour, devoid of God.  
 True is the Guru, True is his Word : if one repairs to the Guru's Refuge, one is Emancipated forsooth.  
 [7]

He whose Mind Enshrines the Lord is Acclaimed as True at the Lord's Court.  
 The (four) ages resound with his Glory and no one can diminish his Splendour.  
 Nānak is a Sacrifice to those who Cherish the Lord in their hearts. [8-1]

Sorath M. 3, Dutukis

The Lord Himself Forgives His Meritless creatures, and Yokes them to the Service of the True Guru.  
 Sublime is the Service of the True, Guru, (for through it), one is Attuned to the Lord's Name. [1]  
 The Lord Himself, in His Mercy, Forgives and Unites us with Himself.  
 Howsoever Sinning and Meritless creatures we may be, the True Guru makes us His own. [Pause]  
 Countless of Sinners were forgiven by the Guru, if they Reflected on the True Word.  
 They boarded the Boat of the Guru and he Ferried them Across. [2]  
 The rusted iron (of the mind) is transmuted into gold, coming into contact with the Philosopher's stone  
 of the Guru's.  
 And then one loses one's selfhood, and, the Name abiding in the mind, one's Soul Merges in the Over-  
 soul. [3]  
 Sacrifice am I to the Guru : I am forever dedicated to the True Guru,  
 Who Blest me with the Treasure of the Name ; through the Guru's Wisdom, I Merge in Equipoise.  
 [4]  
 Without the Guru, Poise comes not in the mind : ask the Wise ones if thou may,  
 So Serve ever thy Guru, dying to thyself. [5]  
 Through the Guru's Word is God's Fear instilled in the Mind, and then whatever one does is Pious and  
 Pure.  
 And then one is Blest with the Lord's Love, and one leans ever on the True Name. [6]  
 They who Serve their Guru, I repair to their Feet.  
 They Fulfil their human birth and procure Forgiveness even for their associates. [7]  
 The True Word alone is True : it is by the Guru's Grace that one is Blest with it.  
 Nānak : when the Lord's Name comes to abide in the Mind, there is no obstacle on one's Path. [8-2]  
 P. 639

## Sorath M. 3

The Lord is Revealed through the Word, when Perfect is one's Destiny.  
 And, thereafter, one is ever in Bliss, Imbued with the Lord's Love. [1]  
 O God, Thou of Thyself Embellishest us with Thy Love.  
 Sing ye, O Lovers of the Lord, the Lord's Praise, and be ye Inebriated with His Love. [Pause]  
 Shed your selfhood and Attune yourselves thus to the Service of the Guru.  
 And then ye Abide ever in Equipose and sorrow not, and the Lord of Himself comes to be Enshrined  
 in your Minds. [2]  
 The Bride who knows not the Will of her Master, is unwomanly and uncultured.  
 She who forces her mind to do the deeds also is false, devoid of the Lord's Name. [3]  
 They alone Sing of the Lord, in whose Lot it is so Writ, and they become Detached, Attuned to True  
 Love.  
 And they Sing ever the Lord's Praise Attuned to their Fearless Guru. [4]  
 He who Sustains and Destroys all, Him Worship thou ever.  
 O, why forsake such a Lord whose Beneficence is so great. [5]  
 The Egocentric Bride is double-minded<sup>1</sup>, Soiled and Vicious, and gets no Refuge at the Lord's Court.  
 But she who is God-conscious utters His Praise, and Meeting with her Love, Merges in Him. [6]  
 If she Cherishes not God in this life, how will she face her Lord in the Yond ?  
 For, lo, though forewarned<sup>2</sup>, she has been Beguiled, and craves only for Vice. [7]  
 But, she who Cherishes the Name abides in Bliss, and her body exudes Peace and Gladness.  
 Nānak : Cherish thou then the (Lord's) Name who is of Unfathomable Virtues and Infinite : He is thy  
 Transcendent Lord. [8-3]

**By the Grace of the One Supreme Being, the Eternal, the Enlightener.**

## Sorath M. 5, Ashtapadis

He, the All-powerful Lord, who Created the whole creation and is the Cause of causes,  
 Who Constructed our body and Soul and Blest us with the Bounty (of His Name).  
 How is He to be Uttered and Seen ? for He, the Creator-Lord, is Ineffable (and Unseen) :  
 Praise thy Guru-God, far from Him, one gathers the Quintessence. [1]  
 O my Mind, Dwell on thy God,  
 For, He Slays thy Sorrow and Blesses thee with His Name. [Pause]  
 He who has everything in His Home, the Nine Treasures, and all,  
 How can one evaluate His Worth who is the Highest of the High, Unfathomable and Infinite.  
 He Sustains all creatures and takes Care of them each moment.  
 Meeting with the True Guru, one is Attuned to His Word, and through it is one's Union with his  
 God. [2]  
 Worship the Feet of the True One, that thy Doubt and Fear are laid low,  
 And joining the Society of the Saints, thy mind is cleansed, and the Lord's Name is Enshrined within  
 thee :  
 And the Darknes of Ignorance is dispelled from within thee and thy Lotus flowers.  
 Through the Guru's Word wells up Joy in thee : all the Deeds fruition through the Guru. [3] P. 640  
 Give up the (thoughts of) 'mine' and 'thine', and be thou the Dust for others to tread upon.  
 And see and hear thou the Presence of the All-pervading Lord.  
 The day one forsakes one's Transcendent Lord, is the day of one's Sorrow and Death.  
 The Lord is the Cause of all causes and all Powers inhere in Him. [4]  
 He Blesses thee with His Love, yea, the Name through which thy love of Māyā is dispelled.  
 And if He so Wills He Unites thee with Himself ; and within thy heart then abides the Lord's Name.  
 Through the Guru does thy Lotus flower and thy heart is Illumined.  
 And the Glory of God becomes manifest, and all over the earth and sky, everything in Bloom. [5]  
 When the Perfect Gure comforts thee with Contentment, thou art then ever Attuned to thy Lord's  
 Love.  
 And thy tongue utters ever His Name : for this alone, thy life-object, has an everlasting Flavour.  
 Thou Hearest of Him ever and so Livest eternally, Unmoved'.  
 O, cursed be the Soul which Believes not in God. [6]

1. ਭੁਮਣੀ : ਏ-ਮਨੀ, ਦੁ ਚਿਤੀ, double-minded.

2. ਕਿੜੀ : (Pothohari, ਕੜ), call.

Sacrifice am I to my Master of a myriad Virtues,  
For, He sustains even the stark Sinners and gives a Place to the place-less.  
He Brings our sustenance to us with every breath : His Name is Bliss<sup>1</sup>.  
He who Meets with the Perfect Guru, Perfect is his Lot. [7]

I live not without Him even for a moment, in whom inhere all Powers :  
And I See His Presence before me ever as I breathe.  
Through the Society of the Saints, I was Attuned to Him, and I Saw Him, my All-pervading Lord.  
(But), they who love not their God they sorrow themselves to death [8]

Clinging to the edge of His Skirt, we are Ferried across the Sea of Fear and Sorrow.  
He, in His Mercy, Blesses us : and sides He with us to the end, for ever,  
And our body and Mind are comforted, sustained by the Fare of the Name.  
Nānak but seeks the Refuge of Him who Destroys the Sins of all. [9-1]

#### Sorath M. 5

The mother's womb which is the sea of Pain, there too the Lord makes us Dwell upon His Name.  
But when one comes into the world, one is attached to the Poisonous Sweet of Māyā.  
He whom the Lord so Blest, him He led on to the Perfect Guru.  
And he then Contemplated ever his God, Attuned to His Name. [1]

My body and Mind lean on Thee, O Love,  
For, without Thee, there is not another Doer : Thou art the only Inner-knower of our hearts. [Pause]  
I have travelled through myriads of births, and suffered the Sorrow of coming-and-going,  
For, I forsook Thee, my True Lord, and so I came to immense Grief.  
They who Met with the True Guru were Attuned to the True Name.  
For their sake are we all Emancipated, yea, they who seek the Lord's Refuge. [2], P. 641

That what tasted Sweet to me brought Pain to my body :  
For, it turned out to be Bitter and led to Sorrow.  
The Lord has Strayed us through our indulgence in pleasures, and our Separation from Him ends not.  
But, he in whose Lot was Writ by God, the Guru Emancipated him, Uniting him, (with the Lord). [3]

One is involved in the snares of Māyā and Cherishes not one's Lord.  
But, whosoever forsakes Him, his God, his body returns to the dust.  
He Wails immensely and his Pain goes not,  
But he whom the Guru Embellishes with the Union of the Lord, he is rooted in God. [4]

One must seek not the society of the worshippers of Māyā, as far as one can help,  
Meeting with whom one abandons one's God and one quits the world with a Black face.  
The Egocentrics get no Refuge, and they are Punished at the Lord's Court.  
(But), they who are Blest by the Guru with the Union of the Lord, they are Fulfilled. [5]

A thousand trickeries of the mind avail not, nor set disciplines of life :  
For they who've turned their back on God, their whole family is cursed  
The thing that is, one Knows not : but one's illusions are of no avail.  
They who are led on to the Guru (by God), they (alone) Cherish the True Name. [6]

He on whom is God's Grace is Blest with Truth, Contentment, Wisdom and Contemplation.  
He Sings ever the Lord's Praise and his Mind is filled with the Nectar-Name (of the Lord).  
He Crosses the Sea of Pain and is Ferried across the Sea of Material Existence.  
He alone is integrated with God, he alone is True, on whom is Lord's Grace. [7]

The Lord is All-powerful, Compassionate, the Purusha, and our only God, on whom the Devotees lean.  
I have surrendered to His Refuge who is the Wise Inner-knower of the hearts.  
God then Blesses me both here and Hereafter and stamps my Forehead with the Stamp of Truth.  
O Nānak, forsake not thou such a Lord and be ever a Sacrifice to Him. [8-2]

1. गहरा : (गहरा) lit. deep, fast (colour). Here deep red colour is considered joy-giving, auspicious and beautiful. The newly-weds wear this colour.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath M. 5, Ashtapadis

I read the sacred texts and dwelt on the Vedas, and controlled my breath and cleansed my inner system<sup>1</sup>,  
But I abandoned not the society of the Five (Passions) and so was bound to Ego more and more. [1]  
O love, I Met not with my God, howsoever pious the deeds I did,  
So, I prostrated myself at my Masters' Door and prayed : "O God, Bless me with a Discriminating  
Mind". [Pause]  
I abided in silence and made of my hands the bowl and wandered, naked, through the woods.  
And I visited all the pilgrim-stations and river-banks, yea, the whole earth ; but my sense of Duality  
gnawed ever at my heart. [2] P. 642  
My mind's cravings led me to abide at the holy places : I chose to be sawn alive.  
But the mind's scum was cleansed not thus, howsoever I tried. [3]  
I gifted away immense gold and horses and elephants and even abandoned my woman to be acclaimed as  
a man of detachment.  
And, I offered in charity land, clothes, food grains and all, but I was ushered not into the Presence of  
the Lord. [4]  
I performed worship, and made flower-offerings (to the gods) : I prostrated like a log and performed  
the six kinds of works.  
But I was tied to my self and Attained not to my God. [5]  
I practised *Yoga*, like a *Siddha*, with all its eighty-four postures :  
And achieved a long life, but Met not with my God, and was cast into the womb again and over again.  
[6]  
I ruled over lands and indulged in regal pleasures, and swelled by Ego, I commanded men about.  
And I slept on a cosy couch perfumed with the *Chandan*-scent, but fell into Hell, in the end. [7]  
The Highest deed is the Lord's Praise in the Society of the Saints :  
But he alone Attains to it, in whose Lot it is so Writ by God. [8]  
Thy Slave, O God, is Imbued thus with Thy Love :  
And Thou art Compassionate to him, and he Sorrows no more, Inebriated with Thy Praise.  
[Second Pause-1-3]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vār of Rāg Sorath, M. 4

Shaloka M. 1

Blessed is *Sorath* if (through it) the True Lord Abides in the Bride's mind :  
And her Teeth sparkle without Soil<sup>2</sup>, and her Mind is split not<sup>3</sup>, and her tongue utters nothing but the  
True (Name).  
And she abides in that Lord's Fear here and Hereafter : and Serves the Guru, without demur.  
And even if she has to forego her worldly Embellishments to Receive her Lord, she does so with joy.  
Thus is she truly Bedecked with the Lord's Name Embedded in her Mind, and Evil<sup>4</sup> touches her not.  
No more for her is the tyranny of her Mother-in-law,<sup>5</sup> nor of Brothers-in-law,<sup>6</sup>  
If she's Pleasing to the Lord, O Nānak, she is Blest with jewel-like Destiny, and all that she does is  
Good and Holy. [1]

M. 4

*Sorath* is Blessed if (through it) the (Bride) seeks out the Lord's Name.  
And pleases her Guru, the Purusha ; and through the Guru's Word, utters the Lord's Name.  
She is Attuned ever to the Lord's Love, her Body dyed in His Colour.  
For, like the Lord, there is not another : I've searched the whole world through.  
The Guru has Blest me with His Name ; so my Mind wobbles not for the love of another.  
Nānak is the Lord's Slave : may, he is the Slave of the Guru's Slaves. [2]

1. निर्वलि कुर्मगमः ; *Niril Karma* is a yogic exercise for cleansing the intestines. *Bhuyangama* is the breath-channel along the spinal cord reaching upto the brain, through which the Yogi carries his breath to unlock the 'tenth door'.

2. i.e. one does not eat what is another's due.

3. कटु : cut, dent (of envy, etc.)

4. पतंगः (पतंग) lit. moth ; insect ; also, worm).

5. i.e. *Māyā*

6. i.e. Desires. Such allusions amply illustrate also how in the joint families the brides were tyrannised over.

**Pauri**

Thou art my only, only Creator-Lord.  
Thou hast Thyself Constructed Thy Play, and Embellished it too.  
Thou art my Beneficent Lord : Thou Thyself Enjoyest Thy Bounties.  
Thy Writ Runs throughout, O Thou who Brought all Thy Creation into being.  
I am a Sacrifice to the Guru through whose Grace I Praise Thee, my only God. [1]

**Shaloka M. 3**

They who were burnt by Ego and strayed by Duality,  
Them too the Guru made His own and Saved them.  
This world I saw on fire, when I Dwelt on the Guru's Good-intentioned Word.  
(But), they who are Imbued with the Word are comforted, and practise ever the Truth. [1]

**P. 643**

**M. 3**

Fruitful is the Service of the Guru : Blessed is such a life.  
He who forsakes not the Guru in life or death, he alone is Sagacious and Wise.  
He Emancipates all his 'kindreds' and is Approved (by the Lord).  
Those turned God-wards are Approved in life as in death ; the Egocentrics are born only to die.  
But they, Nānak, Die not who are Merged in the Guru's Word. [2]

**Pauri**

Serve thy Immaculate Lord : Dwell thou on the Lord's Name.  
And join the Society of the Saints that thou Mergest in the Lord's Name.  
O God, Great is Thy Service : Yoke me, the Ignorant one, to it, in Thy Mercy.  
O Lord, I'm Thy Slave : Command me Thou about as Thou Willest ;  
And I'll Serve Thee, by the Guru's Grace, as the Guru instructeth me. [2]

**Shaloka M. 3**

As is the Lord's Writ of our past, so do we act :  
Drugged with the potion of Attachment, we forsake the Treasure of Virtue.  
Think not that the world liveth : for it is Dead, being lost in Duality.  
They who Cherish not the Lord's Name, by the Guru's Grace, they Attain not the nearness (of God).  
They Suffer immensely, for neither their sons nor wives keep their company.  
They are Dishonoured by the world, and, in Distress, they Sigh and Wail.  
No one has Faith in the Egocentrics : for they have lost their Trust.  
Nānak : the God-men are Blest with immense Bliss, for within them abides the Lord's Name. [1]

**M. 3**

They alone are my kins, my friends, who meet me with love, through the Guru's Door.  
And act as is the Guru's Will and are Merged ever in (The Lord's) Truth.  
They who, in their Ego, do Evil and are strayed by Duality are no one's friends.  
For, the Egocentrics serve their own ends : so, how can they fulfil any one else ?  
Nānak : such is the God's Writ of their Past ; so, how can anyone erase it, pray ? [2]

**Pauri**

Thou Thyself Created the world : all this is Thy Play.  
Thou Thyself Created the three Modes and accentuated men's love of Māyā.  
And one does deeds in Ego and, being called to Account (by God), is cursed with coming and going.  
They whom the Lord Blesses with His Grace, they know the Quintessence, through the Guru.  
Sacrifice am I to my Guru : I'm forever dedicated to his Presence. [3]

**Shaloka M. 3**

Māyā and Selfhood entice away the mind : surreptitiously, they have eaten up the whole world.  
The Egocentrics are eaten away, but the God-men are Saved, for they are Attuned to the True Name.  
Without the Lord's Name, the world wanders about like mad : through the Guru have I known this Truth.  
One wastes away one's life in Strife and Enshrines not the Bliss-giving Lord in the mind. **P. 644**  
(But), they alone Attain to the Lord's Name, Nānak, in whose Lot it is so Writ by God. [1]

**M. 3**

Within one's Self is the (Lord's) Nectar, but the Egocentrics know not its Taste,  
As the deer knows not of the musk within and wanders about, guiled by Doubt.  
So doth the Creator-Lord Destroy such a one : that he, forsaking the Nectar, in-gathers Poison.  
Some there are who're awakened to Reality, by the Guru's Grace, and so they See, within, the Supreme Lord.

Their body and Mind are comforted, and their tongue Tastes the Flavour of God.  
Through the (Guru's) Word, wells up the (Lord's) Name within us : through the Word is our Union with the Lord.

Without the Word, the whole world wanders about like mad, and wastes away the opportunity of life.  
Nānak : the Word is the only Nectar, and through the Guru is it Received. [2]

**Pauri**

Unfathomable is our Lord : so, how is one to attain unto him ?  
He has neither form, nor sign : Unseen is He ; then, how is He to be Dwelt upon ?  
He is Formless and Detached and Unknowable : then, which of His Attributes is one to Sing?  
He to whom the Lord Himself Reveals His Path, he alone knows its Mystery.  
It is through the Perfect Guru that one Sees (one's Lord) ; it is through the Service of the Guru that He is Attained. [4]

**Shaloka M. 3**

If my body is crushed in a crusher, it yields not a drop of blood.  
(For), my Soul is a Sacrifice<sup>1</sup> to the Lord : it is deeply in Love with the True One.  
Says Nānak : I live in the Presence of my God, night and day. [1]

**M. 3**

O, Wondrous is my God : He Entices away my Mind with His Love.  
And His Love wears not off : nor do I take to another,  
As the cloth, when cultured, and dyed in madder, loses not its colour. [2]

**Pauri**

The Lord Himself Pervades all : Himself He makes us Utter (His Name).  
He Himself Creates the Creation and Yokes each to his task.  
Some He Attunes to Himself : others He Himself Wastes away.  
Some He Leads on to the Path : others He Himself Strays away.  
Nānak Dwells only on the Lord's Name : (and) through the Guru ('s Word), he Sings the Lord's Praise. [5]

**Shaloka M. 3**

Fruitful is the Service of the Guru, if one does it with the whole Mind.  
And, one Attains the Fruit of one's heart's Desire ; and Ego goes from within one.  
One breaks one's Bonds and is Emancipated, and is Merged in the True One.  
The (Lord's) Name in this world is hard to Attain : through the Guru is the Name Enshrined in the Mind.  
Nānak : he who Serves his Guru, I'm a Sacrifice to him. [1]

**M. 3**

The Egocentric can conquer not his mind, for he clings to the Other.  
He gets no Peace even in dream, and passes from one Pain to another.  
All over, the Pundits have been worn out reading, and the adepts going into a trance.  
But, this mind is not under their sway, and they've been tired out, doing such deeds.  
Some have worn many kinds of mendicant's robes, and washed themselves at all the pilgrim-stations.  
But they know not the state of their minds, for they are beguiled by Ego and Doubt. P. 645  
Others, by the Guru's Grace, are filled with the Lord's Fear ; and, by Good Fortune, God comes to Abide in their Minds.  
Through God's Fear, they control their minds and, through the Word, they destroy their sense of selfhood.  
They, who are Imbued with Truth are Immaculate, and their Soul Merges in the Oversoul.  
And, Meeting with the Guru, they are Blest with the (Lord's) Name, and they Merge in Bliss. [2]

1. चरुधनीमे : (from Sans. चर्द, part, bit): lit. in four bits.

**Pauri**

The glory of the kings and emperors stays but for a few days.  
 (For), the colour of Māyā is like the colour of safflower, and it wears off after a brief moment.  
 It, goes not along with one, and one carries the load of Evil on one's head.  
 How dreadful one looks when Death drives one along.  
 And then one can get not the opportunity again, and so, regretfully, one Grieves. [6]

**Shaloka M. 3**

He who turns his back upon the Guru, suffers Sorrow, bound (to one's Desires).  
 He's born only to die over and over again, and Meets not with his God.  
 His mind is split by Doubt, and Pain leads to more Pain.  
 Nānak : (When) the Lord Forgives in His Mercy, through the Word Unites He him with Himself. [1]

**M. 3**

They who turn their back upon the Guru, get no Refuge,  
 As the deserted woman goes from door to door and, being low, earns a bad name.  
 Nānak : if one is forgiven by the Guru, he Unites one (with the Lord). [2]

**Pauri**

He who Serves one's True God, he's Ferried across the Sea of Existence.  
 He who utters the Lord's Name, him the Yama passes by.  
 They who Dwell on their Lord, are Robed at the Lord's Court.  
 O God, they alone Serve Thee on whom is Thy Grace.  
 I'd utter Thy Praise ever, O Lord, for I'm rid of my Doubt and Fear, by the Guru's Grace. [7]

**Shaloka M. 3**

In the salver (of the Mind) are three<sup>1</sup> things : yea, this is the ambrosial food of God.  
 Partaking of it, the Mind is satiated, and one arrives at the Door of Deliverance.  
 This fare one can find not, O Saints, save if one Reflects on the Guru's Word.  
 How is then one to solve this riddle<sup>2</sup> ? (for) it puzzles ever our minds.  
 The Guru has set this problem before us : and its solution, his Devotees have found.  
 Nānak : he whom the Lord Blesses, Knows this Mystery, and Attains he to the Lord, seeking Him,  
 through the Guru. [1]

**M. 3**

They whom the Lord of Himself United with Himself, are Attuned to the Guru.  
 But, they whom He tore apart from Himself, they were wasted away for their love of the Other.  
 Nānak : what can one attain without Destiny ? (For), one earns what is Writ for one by God. [2]

**Pauri**

Come, O mates, let us together Praise our Lord.  
 Let us Praise His Name and be ever a Sacrifice unto Him.  
 They who Heard and Believed in the Name, I'm forever dedicated to them.  
 O Lord, lead me on to my mates, who've turned to Thee, that I too may Meet with Thee.  
 I'm ever a Sacrifice to them who See before themselves the Guru's Presence forever. [8]

**Shaloka M. 3**

Without the (Lord's) Name, all are strayed by Doubt : and they lose ever in life.  
 And becoming self-willed, they do the deeds, enveloped by the Darkness of Ego.  
 But turning God-wards, one drinks Nectar, by Reflecting on the Word. [1]

P. 646

**M. 3**

(The God-man) sleeps in Poise ; he is in Poise, even while awake.  
 And he Praises ever his Lord, the God.  
 The Egocentric abides in Doubt, beguiled by Illusions,  
 And within him is Anxiety and he Sleeps not (in Peace).  
 The Wise of God sleep and wake in Equipoise,  
 I'm a Sacrifice to those who are Imbued with the (Lord's) Name. [2]

1. i.e. truth, contentment and discrimination.

2. ਮੁਦਾਵਣੀ : (ਮੁੰਦਾਵਣੀ) lit. a sealed cover ; an enigmatic proposition.



**Pauri**

They alone Dwell on the Lord's Name who are Imbued with Him.  
They Contemplate the One Lord alone : for He alone is Eternal and True.  
He alone Pervades all : from Him alone is all Creation.  
They who Contemplate the Lord's Name are purged of all Fears.  
The Lord Himself Blesses us with the Guru's Word : by the Guru's Grace, do we Dwell upon Him. [9]

**Shaloka M. 3**

When one is possessed not of Wisdom, one Knows nought ;  
Nor Sees. So, being Ignorant and Blind, how will one Praise the Lord ?  
Nānak : when one Realises the Lord, the (Lord's) Name abides ever in the Mind. [1]

**M. 3**

There is but one Word, uttered by thy only Guru ; so reflect thou on His Word.  
True is this Store-house ; True its Wares ; (for) its Treasures are full with the Jewels (of the Lord's Name).  
It is by the Guru's Grace that we are Blest with the Word,  
And Dealing in this True Merchandise, we earn the True Profit of the Name.  
Abiding in Māyā<sup>1</sup>, one is Blest with the Nectar-Name by the Lord's Grace.  
Nānak : let's Praise the True One. O, Blessed be our God who Bedecks us (with His Blessed Name).-  
[2]

**Pauri**

They within whom is Falsehood love not the (Lord's) Truth.  
If someone utters the Truth, the False one is burnt.  
As the crow feeds itself upon dirt, so does the False one on Falsehood.  
He on whom is the Lord's Mercy, Dwells on the (Lord's) Name.  
(Yea), he who, by the Guru's Grace, Contemplates the Name is rid of Falsehood and Sin. [10]

**Shaloka M. 3**

O wavering, wobbling<sup>2</sup> Sheikh, bring thy mind back to thy only Home.  
Give up thy fruitless quibbles, and Realise the Guru's Word.  
Surrender thyself wholly to thy Guru, for He is they All-wise, Inner-Knower.  
Still thy Hope and Desire and live (in the world), as if you were a guest.  
If you follow the Guru's Will, you are Honoured at the Lord's Court.  
Nānak : they who Cherish not the Name, O, cursed be their wears and eats. [1]

**M. 3**

Infinite is the Lord's Praise, beyond value is He.  
Nānak : the God-men utter ever the God's Praise and Merge in His Virtues. [2]

**Pauri**

The Garment of the body becomes Beauteous, if one Worships one's Lord.  
Its Silk is (then) woven of a myriad threads, in a myriad ways.  
Rare is the Knower who Knows its Mystery, Reflecting (on it) in the Mind.  
(But), he alone has this sense of Discrimination, whom the God Himself so Blesses.  
Nānak proclaims after a great thought : "Hark, O Men, the Lord is ever True : Ever-true is our God".  
[11] P. 647

**Shaloka M. 3**

Great men speak in terms of the particular : but their Wisdom is applicable to the whole world.  
He who turns God-wards Fears his God and Knows his Self.  
And, by the Guru's Grace, Dies he to his Ego : and then his Mind is content within itself.  
Nānak : they who have no Faith in their own Mind, what kind of Wisdom will they impart to the others? [1]

1. *Lit.* poison.

2. ਚੜ੍ਹਚਕਿਆ ਚੜ੍ਹਵਾਇਆ : (चडचकिआ चडवाइआ) *lit.* (wandering in) four (ਚੜ੍ਹ) corners (ਚਕਿਆ : चक) ; (wafted by) four (ਚੜ੍ਹ) winds (ਵਾਇਆ : वा).

**M. 3**

They who have Attuned not their minds to their God, come to Grief in the end.  
They are Blind from within and without, and in no-wise are they Awakened.  
O Pundit, the whole world is Emancipated for the sake of those who are ever Imbued with the Lord's Name :

They who Praise the Lord, through the Guru's Word, their beings are Merged in their God.  
O Pundit, Duality avails one not : one earns not the (Lord's) Riches thereby.  
He who reads but is Contented not, burns ever in his inner Fire.  
His Wailings end not, nor departs his Doubt from within.  
Nānak : without the Lord's Name, one quits the world, Dishonoured and Unsung. [2]

**Pauri**

O Love, lead me on to my Guru, my Friend, that I know Thy Path.  
He who shows me Thy Path, O Love, I'm a Sacrifice to that Friend.  
I will share his Virtues and, in His Society, Dwell on Thy Name.  
I will Serve Thee ever, O Love, and be Blest with Thy Peace.  
My life is Dedicated to the Guru who made me Wise—in my God [21]

**Shaloka M. 3**

O Pundit, one's Scum is cleansed not even if one reads the Vedas through the four ages.  
The three Modes are the source of Māyā, and, scourged by Ego, one forsakes the Lord's Name.  
The Pundits are Deluded, being attached to the Other, and dealing as they do in Māyā.  
Within them is Craving, and so famished by their Hungers, they are Wasted away.  
When one Serves the Guru, by Reflecting on the True Word, one attains Bliss,  
And one's Cravings is then stilled in the Love of the True Name.  
Nānak : they who are Imbued with the (Lord's) Name are Satiated all-too-spontaneously, yea, they  
who've Enshrined the Lord in their heart. [1]

**M. 3**

The Egocentric Dwells not on the Lord's Name, and so he comes to immense Grief.  
Within him is the Darkness of Unwisdom, and he's Awakened not to his God.  
He forces his will, and sows not the seed of Poise : how will his Hunger be satiated in the Yond ?  
He forsakes the (Lord's) Name, the Treasure of all Good, and clings to the Other.  
Nanak : through the Guru one attains Glory, if the Lord of Himself Unites one with Himself. [2]

**Pauri**

Beauteous is the tongue if it utters the Lord's Praise.  
He whose Mind, mouth and body resound with the Word is pleasing to the Lord.  
He who, by the Guru's Grace, participates in God, is Satiated.  
He Sings ever the Praise of His Lord and instructs himself in the Lord's Virtues.  
(But), he on whom is the Guru's Grace he alone Utters the Guru's Word. [1]

**Shaloka M. 3**

As the elephant surrenders its will to the goad and the anvil to the smith.  
So should one surrender one's body and mind (to the Guru), and be ever alert in the Service of God.  
P. 648

So should one still one's Ego, and thus have sway over the whole world.  
Nānak : one knows this only through the Guru, when God is Merciful to one. [1]

**M. 3**

They who Dwelt on the (Lord's) Name, by the Guru's Grace, Approved is their coming into the world.  
Nānak : they are Honoured at the Lord's Court, and they Emancipate their whole lineage. [2]

**Pauri**

The Guru's Devotees are United by the Guru with himself.  
Some he keeps in his Presence : others he yokes to his Tasks.  
They who Cherish the Guru in the Mind, them the Guru Blesses with the Love of God.  
The Guru loves his Devotees like his friends, sons and brothers.  
Utter ye all the Guru's Name : for thus are ye Blest with (Eternal) Life. [14]

**Shaloka M. 3**

Nānak : the Unwise Dwell not on the Lord's Name and do other deeds.  
They are Punished at the Yama's abode : and, they are cast again into the womb and wasted away  
by Sin. [1]

M. 3

Nānak : they who Serve their True Guru are Approved of by God.  
(For), they are Merged in the Lord's Name, and ceases their coming and going. [2]

Pauri

We gather illusory riches and, in the end, come to Grief.  
We build mansions and palaces, but they go not along with us.  
We nurture many kinds of horses, but of what avail are they ?  
O ye Saints, Attune yourselves to the Lord's Name which keeps your Company in the end.  
Nānak has dwelt on the Name and lo, he's Blest with Bliss. [15]

Shaloka M. 3

Without the Lord's Grace, one Attains not to the (Lord's) Name : it is through Perfect Destiny that one is so Blest.  
Nānak : if the Lord is Merciful to us then He, through the Guru's Word, Unites us with Himself. [1]

M. 1

The dead may be cremated, or buried, or thrown to the dogs,  
Or, cast to the waters, or thrown into the well :  
But, no one knows, O Nānak, where merges one's Soul in the end ?

Pauri

Blessed are the eats, wears and riches of those who are Imbued with the Lord's Name.  
Blessed are their homes, temples, palaces and rest-houses, dedicated to the Devotees and mendicants of God.  
Blessed are their horses, saddles and horse-cloths which are yoked to the Service of the Saints.  
Pure are all their deeds who Utter ever the Lord's True Name.  
They who treasure Piety, repair to the Guru's Feet. [6]

Shaloka M. 3

Nānak : he who forsakes the (Lord's) Name, loses both here and Hereafter.  
All his contemplation, austerities, and self-discipline, is wasted, and he is guiled by the Other.  
He is Punished at the Yama's abode : and comes to immense Grief. [1]

P. 649

M. 3

They who bear enmity to the Saints and love the Sinners,  
They get no Peace here or Hereafter : they are born to die again and over again.  
Their Craving is stilled not : they are wasted away by Duality.  
Their countenances are blackened in the Lord's True Court.  
Nānak : without the (Lord's) Name, one finds Refuge neither on this side nor on that. [2]

Pauri

They who Contemplate the Lord's Name, their Minds are Imbued with the Name.  
They who Enshrine Him in their Mind and heart, see not any but their Lord.  
But they alone Serve the Lord in whose Lot it is so Writ by God.  
They Sing ever the Lord's Praise and instruct their Mind in the Virtues of the Lord.  
Glory be to sech godly beings who Merge in the Lord's Name, by the Guru's Grace. [17]

Shaloka M. 3

Hard is the Service of the Guru : it is through Self-surrender that it is attained.  
He who Dies in the Word Dies not again : then, his Service is of account to the Lord.  
He who touches the Philosopher's stone, becomes like it, and he is Attuned to the (Lord's Truth).  
He in whose Lot it was so Writ in the past, he Meets with the Guru and God.  
Nānak : God accepts in His Service no one for his mere deeds, but him whom He Forgives and makes His Own. [1]

M. 3

The Unwise know not good from bad, misdirected by their self-interest.  
(But), if they Realise the Word, they Attain to their True Home, and their Light Merges in the All-Light.  
In their Minds is (then) Enshrined the Fear of the True One, and their Intuition is awakened.  
The Guru plays within them, and of himself he Attunes them to their God.  
Nānak: Meeting with the Guru one is wholly Fulfilled, but this Union is through the Lord's Grace. [2]

**Pauri**

Blessed are the Devotees who Utter the Lord's Name.  
 Blessed are the Saints who Hear the Lord's Praise.  
 Blessed is the Destiny of the Holy, who Sing their God's Praise to become Virtuous.  
 Blessed is the Lot of the God-men, who conquer their minds, through the Wisdom of the Guru.  
 Most Fortunate is the Destiny of the Devotees who repair to the Guru's Feet. [18]

**Shaloka M. 3**

He who Knows Brahma, his Brahminhood avails, and he is Attuned only to the Word.  
 They who Enshrine the Lord in their Mind, then seek out the extra-phyhic powers and all treasures of the world.  
 Without the Guru, one Attains not to the (Lord's) Name : Reflect thou and See.  
 And it is through Perfect Destiny that one attains to the Guru, and gathers Bliss through the four ages. [1]

**M. 3**

Whether young or old, the Craviag of the Egocentrics is stilled not.  
 But they who turn God-wards are Imbued with the Word, and losing their selfhood are Calmed and Cooled.  
 They have inner Contentment and Hunger no more.  
 And whatever they do is Approved (by the Lord), yea, they who're Attuned to the Lord's Name. [2] P. 650

**Pauri**

I am a Sacrifice to the God-conscious Devotees of God.  
 I seek to see their sight who Contemplate the Lord's Name.  
 And Hearing the Lord's Praise, I seek to Utter it too and to inscribe it in my Mind.  
 I seek to Praise the Lord's Name with Devotion and to uproot<sup>1</sup> all my Sins.  
 Blessed, Blessed is the body, wherein are planted the Feet<sup>2</sup> of my Guru. [19]

**Shaloka M. 3**

Without the Guru, there is no Wisdom, nor Peace abides in the mind.  
 Nānak : shorn of the (Lord's) Name, the Egocentrics waste their lives in vain. [1]

**M. 3**

The ascetics and the seekers all seek to Attain to the Name, and practise concentration therefor.  
 But without the True Guru one Attains it not, for the Name is Received through the Guru.  
 Without the Name all miracles, all extra psychic powers, all eats and wears are vain.  
 That, indeed, is the miracle, and the extra-psychic powers, which the Lord Blesses us with, all-too-spontaneously.  
 Nānak : The True Miracle is this that one Enshrines in the Mind, the (Lord's) Name, by the Guru's Grace. [2]

**Pauri**

I am the Lord's bard, for I Sing ever the Song of God's Praise.  
 I Utter and Hear ever His Word who is the Master of Māyā.  
 The whole world begs at the Door of the Beneficent Lord ; yea, all His creatures seek His Bounties.  
 O Lord, Bless me in Thy Mercy, for Thou Blessest even the worms in the stones.  
 Nānak has Contemplated the Lord's Name and so gathered the Lord's Riches, through the Guru. [20]

**Shaloka M. 3**

To gather knowledge is no more than to follow the way of the world, if one has Craving and Sin within.  
 In Ego, one is Wasted away even by knowledge, for then one loves the Other.  
 He alone is Wise who Dwells on the Guru's Word,  
 Who Searches his within and gathering the Quintessence, Attains Deliverance.  
 He Attains to God, the Treasure of Virtue, and, in Equipoise, Reflects on Him.  
 Blessed is the Merchant, Nānak, whose Capital-stock is the Lord's Name. [1]

1. ड़िख़ा : (From Sans. कृष, to drag, pull, tear), uprooted.

2. ड़िख़ा : (Sindhi), step.

M. 3

No one Wins (the Game of life) if one overpowers not one's mind.  
But one's mind is overpowerod not, even if one roams through all the pilgrim-stations, wearing all kinds of garbs.  
This mind is overcome in one's life, through the Guru, if one is Attuned to the (Lord's) Truth.  
Nānak : thiswise is the Soil of the mind eradicated, that one burns off one's Ego through the Word. [2]

Pauri

Meet me, O Saints, and Bless me even with a particle of the Lord's Name.  
Bedeck me with the Presence of my Lord and let my wear be of Forgiveness.  
For, the Lord Loves such Embellishments which make One Love one's God.  
He who Utters the Lord's Name, night and day, his Sins are eradicated instantaneously.  
He to whom the Lord is Beneficent, he, through the Guru, wins the Game of life, Contemplating the Lord's Name. [21] P. 651

Shaloka M. 3

The Sins of a myriad births stick to this mind and Black is now its countenance.  
Like the oilman's duster it is cleansed not, even if it be washed a hundred times.  
By the Guru's Grace one Dies to the self, and one's mind's current is turned.  
Nānak : the Mind is then soiled not and oge is cast not into the womb again. [1]

M. 3

Of the four ages, the Kali-age alone is cursed, but there is a Sublime state too in this age:  
By the Guru's Grace, one is Blest with the Lord's Praise, in whose Lot it is so Writ by God.  
Nānak by the Guru's Grace, then, one utters the Lord's Praise, and in it one Merges. [2]

Pauri

O God, lead me on to the Society of the Saints, that I Utter the Holy Word with my tongue.  
And I utter the Lord's Praise ever and Enjoy ever the Lord's Love, through the Guru's Word.  
He who ministers to his Soul the Cure-all of the Lord's Contemplation, is rid of all Sorrow and Pain.  
They whom the Lord Forsakes not, they are the Perfect ones, the Lord's Own.  
They who, by the Guru's Grace, Dwell on the Lord, are no longer under the sway of the Yama. [22]

Shaloka M. 3

O man, oppressed by the Nightmare<sup>1</sup> (of Desire), the Night (of thy life) has passed off.  
You were Awakened not by the Guru's Word, nor were you ever inspired by God.  
O cursed be the body without Merit, which practises not the Guru's Word.  
I've seen the world Burnt by Ego and the sense of Otherness.  
Nānak : he who seeks the Guru's Refuge is Saved, for he Contemplates the True Word in the Mind. [1]

M. 3

Imbued with the Guru's Word, the (Lord's) Bride is rid of Ego and she Attains Glory.  
She walks in her Lord's Will ; yea, this is the Embellishment she Decks herself with.  
Beauteous is the Couch (of her Mind), wherein she Enjoys her Spouse, her God,  
Her Spouse dies not, nor she grieves for Him : and she too becomes His Eternal Bride.  
Nānak : the Lord Unites her with Himself, for she loves the Guru (through) His Word. [2]

Pauri

They who identify<sup>2</sup> themselves not with the Guru, O cursed be such beings.  
O God, let me not see their sight, for they are the great Sinners who silence the Voice of their Souls.  
Like the abandoned woman, they go from door to door, with an Evil mind.  
By Good Fortune, they repair to the Society of the Saints and are Blest by the Guru.  
O God, lead me on to the Guru that I be a Sacrifice unto him. [23]

1. ਉਥਾਰੇ (उथारे) : (Sindhi ਉਥਾਰੇ), nightmare.

2. ਗੋਪਿਆ : (from Sans. गुप्, to hide, conceal), lit. concealed.

**Shaloka M. 3**

Through the Guru's Service wells up Gladness and then Sorrow touches one not.  
 And cease one's comings and goings, and Time obliterates one not.  
 And one's Mind is Imbued with the Lord, and it Merges in the True One.  
 Nānak ; I am a Sacrifice to those who walk in the Guru's Will. [1]

**M. 3**

Without the (Lord's) Word, the Bride is Purified not, even if she embellishes herself in a myriad ways.  
 She Knows not her Lord, for she loves the Other. P. 652  
 Nānak : Impure and Meritless and Unwomanly is such a Bride. [2]

**Pauri**

O God, be Merciful that I Utter only Thy Word.  
 And Contemplate Thy Name, and Utter only Thee and reap Thy Profit.  
 They who Dwell on the Lord, night and day, Sacrifice I am to them.  
 They who Dwell on the True Guru, them I seek to see with my eyes.  
 Sacrifice am I to the Guru, who United me with my God, my Friend and Kindred. [24]

**Shaloka M. 4**

The Lord Loves His Servants : He is the Friend of His Slaves.  
 The Lord is swayed by His Servants, as is the instrument in the hands of the player.  
 The Lord's Slaves Contemplate the Lord, and they Love and Adore Him.  
 O God, hearken to our Prayer, and let Thy Mercy rain on the whole world.  
 The Praise of the Lord's Devotees is indeed the Praise of the Lord.  
 The Lord Loves His Praise, so He Loves His Servants being Acclaimed.  
 That Servant too Contemplates nothing but the Lord's Name, and between him and God there is no  
 separateness.  
 Nānak is the Lord's Slave : O God, Save Thou his Honour. [1]

**M. 4**

Nānak Loves the True Lord and lives not he without Him.  
 When the True Guru is Met with, one Meets with the Perfect God, and one Tastes the Essence of the  
 Lord. [2]

**Pauri**

O God, I Sing Thy Praise, night and day, and in the morn,  
 All thy creatures Contemplate but Thy Name.  
 Thou art our only Giver, O God, we are Blest with what Thou Givest.  
 In the Society of Thy Saints, all our Sins are eradicated.  
 Nānak is a Sacrifice a myriad times to Thee, O Lord. [25]

**Shaloka M. 4**

When Ignorance fills one's mind, one's intellect is dimmed and one Knows not the Guru.  
 Within one is then Deceit, and so one sees Deceit all over, and is thus wasted away.  
 One Enshrines not the Guru's Will in the Mind, and roams about to serve one's own ends.  
 But, if the Lord is in Mercy, then one Merges in the Word. [1]

**M. 4**

The Egocentric is shot through with the love of Māyā, and, being yoked to the Other, his mind is held not.  
 He Burns in its Fire, day and night and by Ego is he Consumed.  
 Within him is Greed, the Great Darkness, and no one come near him.  
 He is Unhappy himself and gathers no Gladness, and is born to die again and over again.  
 Nānak : The True Lord Forgives him too, if he is Attuned to the Guru's Feet. [2]

**Pauri**

That Devotee, that Saint, is Approved whom the Lord Loves.  
 They alone are Clever<sup>1</sup> and Wise who Dwell on their Lord, the God.  
 They feed themselves on the Nectar-Name, the Treasure of all Good.  
 They apply the Dust of the Saints' Feet to their Foreheads.  
 And so, Nānak, they become Immaculate, for they Bathe in the Fount<sup>2</sup> of the Lord (within). [26]

1. विचक्षतः (Sans. विचक्षण), wise, clever.

2. उतसि : (Sans. तीर्थम्), i.e. a place of water ; place of pilgrimage.

**Shaloka M. 4**

The God-conscious being is at Peace, for his body and Mind are Merged in the Lord's Name. P. 653  
He Contemplates the Name, Utters the Name and is Attuned only to the Name.  
He gathers the Bounty of the Name, and all his Cares are past.  
Meeting with the Guru, the Name wells up in his Mind and cease his Hungers and Cravings.  
Nānak : Imbued with the Name, he gathers only the Name in his skirt. [1]

**M. 4**

He who is cursed by the True Guru, the Purusha, he wanders about, forsaking his Home.  
He gets a bad name here, and his Face is Blackened Hereafter.  
He raves like mad, and slandering<sup>1</sup> others, he dies.  
How can one help him, when the God Himself has Writ such a Lot for him.  
Wherever he goes, he lies, and thus is pleasing to no one.  
O Saints, see ye the Glory of the Lord that as one does, so is one rewarded.  
This is the eternal Truth of God, which one learns at the Lord's Door, and which Nānak proclaims  
here and now<sup>2</sup>, to the whole world. [2]

**Pauri**

The Guru has himself established the True Abode (of the Saints) and guarded it with his own hosts.  
Thus is our Hope fulfilled, and we are Imbued with the Love of the Guru's Feet.  
How Compassionate is our infinite Guru who demolishes all our Sins.  
The Guru has been Merciful to us, and he has made us his own.  
Nānak is a Sacrifice to the Guru, whose Merits are infinite. [27]

**Shaloka M. 1**

Whatever is in the Lord's Will, that we Receive : and nought else, O Pundit, avails us.  
As is the Lord's Command, so it happens ; and so do men act and move. [1]

**M. 2**

The Lord holds in His Hands the Yoke (of His Will), but as is our past, so Drives He us (in the present).  
And, then, wherever are we destined to receive is our Feed, thither we go: this O Nanak, is the whole Truth [2]

**Pauri**

It is the Lord Himself who Establishes everything.  
He Himself Brings all into being, and Himself Destroys He too.  
He Himself Creates the creatures and Sustains them too.  
He takes His Slaves to His Bosom, and Blesses them He with His Eye of Grace.  
Nānak : His Devotees are ever in Bliss, for they have burnt off their sense of the Other. [28]

**Shaloka M. 3**

O man, Dwell on thy God in His Love, with a single Mind.  
Glorious is thy Lord : He Regrets not what He Gives.  
I'm ever a Sacrifice to the Lord, Serving whom one is ever in Bliss.  
Nānak : they who Meet with their Lord, by the Guru's Grace, shed their Ego, Attuned to the Word. [1]

**M. 3**

The Lord Himself Yokes us to His Service, Himself He Blesses.  
He Himself is the Father and Mother of all, and takes care He of all, Himself.  
Nānak : they who Dwell on the (Lord's) Name abide in their Self, and their Glory is Acclaimed through the ages. [2]

**Pauri**

Thou, O Creator-Lord, art the Cause of causes : there is not another without Thee.  
Thou Thyself Created the world : Thou Thyself will Destroy it too.  
Thy Word alone Prevails : and that alone happens what Thou Dost. P. 684  
Thou Blessest us with Glory, through the Guru, and we Attain to Thee.  
Nānak Contemplates Thee, O Lord, by the Guru's Grace ; O, Blessed, Blessed is our Guru. [29-1]

1. डगु मुटदा : *lit. spitting, i.e., slandering.*

2. अगोरे दे : अगोउरे (अगेतरे) ; *lit. in advance ; beforehand.*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Sorath : Word of Bhagat Kabirji

The Hindus are worn out worshipping the idols, and the Muslims bowing their heads (to the Kaaba). Some are cremated, while the others are buried ; but none, O God, has found Thy True State. [1]

O my mind, the world is but a blind well,  
And the Yama has cast its net on all sides, far and wide. [1-Pause]

The poets passed off reciting their poetry ; the Kāpris repairing to Kedārnātha,  
And the Sanyāsins raising a tuft of matted hair ; but no one of these has found Thy True State. [2]  
The kings were wasted away, gathering riches and burying their treasures under the earth :  
And the Pundits wasted their life reading the Vedas and men of lust feeding their eyes on the beauty of women. [3]

Without the Lord's Name, all are lost : search ye within, and see.  
Says Kabir : "Hark, O men, no one has been Emancipated without the Lord's Name". [4-1]

Our body is burnt to ashes : that what remains is eaten up by the worms.  
As the mud pitcher breaks if filled with water, so does our body (if it abides in Time). [1]

O man, why you pride thus, and on what ?  
Why have you forgotten the abode of the womb, where you stood for long months on thy head ?  
[1-Pause]

As does the bee collect honey, so the fool-hardy<sup>1</sup> his riches.  
But when he dies, all yell : "O take him, take him away, why are you keeping this ghost here". [2]

Upto the threshold accompanies the wedded wife, and thereafter the friends.  
The kindreds accompany the hearse to the crematorium, but the swan-soul flies alone. [3]

Says Kabir : "Hark, O men, ye are trapped by the well of death,  
And are bound to Māyā, through Ignorance, as the parrot is caught in the reed." [4-2]

Hearing the Vedas and the Purānas, I too sought to go the Way of Works,  
But seeing the wise being trapped (this-wise) by Death, I came away from the Pundit, in dismay. [1]

O mind, your only task remains unfulfilled,  
For, you dwelt not on your God<sup>2</sup>. [1-Pause]

You repaired to the woods and took to austerities and Yoga, and fed yourself only on the roots.  
But, be you a Yogi or a follower of the Veda, a man of silence or of one word, you are released not from the Yama's noose. [2]

You took not to the Loving Adoration of God, and taking to this symbol and that, you handed over your body to the Yama.

He who pretends to be lured away<sup>3</sup> by (empty) sounds, O, how is he to be attached to God ? [3]

The whole world is under the sway of the Yama : the Deluded man of knowledge also goes the same way.

Says Kabir : "Man is Emancipated only if he knows the Loving Adoration of God". [4-3]

I see with both my eyes :

But see not any but the Lord.

My eyes are in Love with my God,

And so they see not another<sup>4</sup>. [1]

My Doubt is dispelled ; my Fear has hastened away,  
Now that my Mind is Attuned to the Lord's Name. [1-Pause]

When God, the Magician, Beats His Drum,  
Then all the creatures turn up to see His Play.

But, when He Assembles His Play,  
Then He Remains alone, absorbed in Himself. [2]

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1. मठरि : (Sans. षठ्), a fool, blockhead.

2. रघुपति : (रघुपति) an epithet of Rāma ; hence, God.

3. डिंड : (Sans. दंष्ट्र), religious hypocrisy.

4. बेगल : (बेगल) lit. other thing.



Through mere words, our Doubt is dispelled not,  
For many have uttered a myriad words before (and lost).  
He to whom the Mystery is Revealed through the Guru,  
In his heart does the Lord Abide. [3]  
The Guru has been a bit Merciful and Blest me ;  
And my Body and Mind are now Immersed in God.  
Says Kabir : "Now that I'm Attuned to God's Love,  
I've Met with my Beneficent Lord, the Life of all life." [4-4]

The religious books are the milk of God :  
Or, the pitcher in which one may Churn the milk<sup>1</sup> of God's Wisdom.  
But, only if one Churns, one attains the Quintessence of God.  
And then (even) the 'butter-milk'<sup>2</sup> is wasted not. [1]  
O love<sup>3</sup>, why you seek not thy God for thy Spouse ?  
Thy Lord, the Life of all life, is the Mainstay of thy vital breath. [1-Pause]  
On thy neck is the Halter : on thy feet the Fetters,  
And you have traversed through myriads of wombs.  
O love, why not Dwell on thy God,  
When you are being eyed constantly by the Yama. [2]  
The Lord is the Doer and the Cause :  
What is it that lies in thy hands, O life ?  
You are awakened out of your slumber,  
And are yoked to whatsoever thy God yokes thee. [3]  
O love, wherefrom have you gathered this Wisdom  
That all your signs of Doubt are dispelled ?  
Says Kabir, "I've Tasted that Essence (of God)  
With which my Mind is Comforted, by the Guru's Grace". [4-5]

He without whom one can live not,  
And Meeting whom one's Effort is fulfilled,  
And one is Blest with eternal life and one is called Good, (Attain thou to Him).  
But without dying (to thy self), such a Life is Attained not. [1]  
Now, what kind of Wisdom am I to utter and dwell upon,  
When before my eyes, the whole world is passing away. [1-Pause]  
As the Chandan is mixed with saffron, (so one's Soul Merges in the Oversoul).  
And without seeing, one sees the Reality of this world.  
The son (of the Mind) gives birth to the father (of Wisdom).  
And without the ground (of matter) the city (of Eternal life) is established ! [2]  
The seeker has found the Beneficent Lord,  
And His Giving one cannot wholly expend.  
Neither can one forsake it, nor is it exhausted.  
And then, one goes not to another to beg and ask. [3]  
He who knows how to Die to his self,  
He alone walks through life with ease.  
Kabir is Blest with such riches (of Wisdom),  
That he has obliterated his self, Meeting with his God. [4-6]

What shall we read, what shall we Dwell upon ?  
Of what avail is the hearing of the Vedas and the Purānas ?  
And, why should one read and hear (the sacred books),  
When one is Blest not (through them) with Equipose ? [1]  
The Ignorant fool Dwells not on the Lord's Name,  
Then, what is it that he reflects upon, again and again ? [1-Pause]  
In Darkness, one needs that Lamp for light,  
That one comes upon the Incomprehensible Thing,  
And one's Inside is Illumined. [2]

1. *Lit.* the sea which the angels with their fight with the demons churned to find nectar & poison, and various jewels.  
The churning here implies reflecting on God's Wisdom.

2. *i.e.* the body.

3. *चेरी* : (*चेरी*) *lit.* a slave, a servant.

Says Kabir : 'Now I Know (the Mystery),  
And Knowing thus, my Mind is pleased.  
But though the Mind is pleased, the people are not.  
But if they are pleased not, why should I care ?' [3-7]  
If within one is Guile and outwardly one pretends to be wise,  
One churns only but water and gathers froth. [1]  
Of what avail is the purification of the body,  
When within one is the scum of ages. [1-Pause]  
The gourd may bathe in all the holy waters,  
But its bitter taste goes not thereby. [2]  
Says Kabir, after a great thought :  
"O Lord, make me Swim across (the Sea of Material Existence)". [3-8]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath

One practises Guile, and corners the riches of others,  
And expends them on his wife and sons. [1]  
O my strayed mind, practise not Guile,  
For, in the end, it is the Soul which has to answer for the deeds. [1-Pause]  
Thy body wears off, each moment and, in the end, age wins over thee.  
And then no one offers thee even a handful of water. [2]  
Says Kabir : "Hark, O man, no one belongs to thee :  
So why not Dwell on thy Lord early in life." [3-9]  
O Saints, my wind-like mind is now at Peace.  
It seems, I've Attained to (true) Yoga. [Pause]  
The Guru has shown to me the hole,  
Through which the deer (of Desire) eats away, surreptiously, the grapes (of Virtue).  
Now I have closed all the (nine) doors,  
And (in the Tenth) now Rings the Unstruck Melody (of Bliss). [1]  
The pitcher of my lotus-mind which was full of the waters (of Vice),  
I have emptied and upturned (to Receive the Lord' Nectar).  
Says Kabir : "I've Known the Mystery (of the Lord),  
And, so Knowing, my Mind is pleased". [2-10]

Sorath

O God, I can worship Thee not on a hungry stomach :  
Here I give back my rosary to Thee.  
I seek nothing but the Dust of Thy Saints' Feet,  
But I owe it not to Thee (that I may ask not for ought else). [1]  
O Lord, how can I pull on with Thee ?  
But, if Thou Givest not Thyself, I'll make a demand on Thee. [Pause]  
I seek no more than two seers<sup>2</sup> of wheat flour,  
With a quarter seer of *ghee*, and a pinch of salt.  
And half a seer of lentils too,  
That I can eat my fill two times a day. [2]  
I seek a couch too, supported by four legs,  
And a bedding also, along with a pillow.  
And, shall I ask not for a quilt too to cover my body,  
So that, Attuned<sup>3</sup> to Thee, I Worship no one but Thee ? [3]  
No, no, I've shown no covetousness.  
For Thy Name alone, O God, is dear to me.  
Says Kabir : "My Mind is pleased with my God,  
"And, being so pleased, I've Known my Lord". [4-11]

1. Lit. early in the morning.

2. A 'seer' is equal to about two pounds (a little less than a kilo).

3. *चौदा* : (*चौदा*) (*चौदा*) greasy, oily, wetted with oil, i.e. with utter devotion.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath : Word of Bhagat Nāmdevji

When I See my Lord, I Sing His Praise.  
And then I, His Slave, become content. [1]  
Meeting with my Guru, I Merge in His Word<sup>1</sup>. [1-Pause]  
Where I See the dazzling Light (of God),  
There I Hear the Unstruck Melody (of Bliss).  
There, I See the All-Pervasive Light of God,  
It is through the Guru's Grace that I've Known this. [2]  
In the lotus-Mind are treasured the Jewels,  
Whose Light dazzles like lightning.  
There, one Sees God near, not far,  
And, one Sees Him Pervade one's Soul. [3]  
Where Sparkles the Undying Sun (of God),  
There, the lamps (of the sun and the moon) appear insignificant.  
Thus have I Known through the Guru's Grace,  
And Nāmdeva is wrapt in a state of Equipose. [4-1]

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Sorath

The neighbouring woman asks Nāmdeva : "Pray, who has built thy tenement<sup>2</sup> ?  
"I will pay him double the wages, if you'd tell me of that mason" [1]  
Says Nāmdeva : "O woman, I can tell not of the Mason.  
For, See you not that He Pervades all?  
That Mason is the Mainstay of my Vital breath. [1-Pause]  
The Mason demands the wages of Love, if one wishes Him to put up one's Tenement.  
And, if one breaks with the people and even one's kindereds, then the mason Comes or His of His  
Own. [2]  
I can describe Him not, for He Abides in the hearts of all, all over .  
And, pray, how can the dumb one describe the Taste of Nectar ? [3]  
Hear thou the Merits of the Mason who has bounded the seas and made *Dhruva* eternal,  
And rescued Sitā from the clutches of Rāvana, and handed over Lankā to Bibhikshna,  
"Yea, such indeed is my Lord, the God" [4-2]

Sorath

(In the Awakened Mind), the Skinless Drums produce the Music (of Bliss),  
And the Clouds rumble without the Rainy season.  
And lo, without the Clouds, it Rains,  
If only one Reflects on the Quintessence (of the Word). [1]  
I've met with my Lord, my Love.  
Meeting with whom I'm wholly Fulfilled. [1-Pause]  
With the touch of the Philosopher's stone, I too have become Gold :  
And, I have weaved the Jewel (of the Lord's Name) into my Mind and Mouth.  
Now I Love my God as my own, and my Doubt is dispelled,  
And, being instructed in the Guru's Wisdom, my Mind is Content. [2]  
In the seas (of God) is the pitcher ( of my Mind ) Immersed,  
And, now I see my All-Pervading Lord, all over.  
Now the Mind of the disciple is Content with the Guru's Instruction,  
And Nāmdeva, the God's Servant, has found the Quintessence of Reality. [3-3]

1. नाद : (Sans. नाद), *lit.* sound in general.
2. The reference here is to the story of Nāmdeva's tenement having been blown away in the storm & in his absence being raised afresh by one of his devotees which the Saint takes as God's Grace & being put up by God Himself.
3. अलल : (Sans. अनिल :), wind.
4. भविर्दधि : (Sans. महोदधि), the great ocean.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sorath : Word of Bhagat Ravidāsji

When I am, Thou art not : now that Thou art (within me), I am not.  
The winds<sup>3</sup> raise the waves in the high seas<sup>4</sup>, but these too are nothing but water. [1]  
O God, Doubt is such a delusion  
That it makes us believe in what is not. [1-Pause]  
It is like a king, falling asleep on his throne, and becoming a beggar in his dream :  
For, lo, he has the kingdom but (in dream) he has it not, and he grieves : such, too, is the state of my mind. [2]

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(In darkness), one mistakes the string for the snake ;  
(Awakened), I have learnt the mystery a bit :  
(How strange that) seeing the different bangles, one is led to believe that their gold too may be different : [3]  
Though in different forms, the One God Pervades all and experiences every state.  
Says Ravidās : "Though God is near at hand, He Meets thee in His own good time". [4-1]

If I'm bound, O God, to Thee in Love, so art Thou to me.  
But while I'm delivered Contemplating Thee, Thou art yet to try for Thy Release. [1]  
O Lord, Thou Knowest the intensity of my Love for Thee.  
Now, Thou canst say not this and that to me. [1-Pause]  
As the fish is caught, and cut up into bits and then cooked,  
And then eaten up, bit by bit, but still it craves more and more for water, (so I for Thee). [2]  
The Lord fathers no one but him who is in love with Him.  
The whole world is fettered by Attachment : only the Lord's Devotee is saved. [3]  
Says Ravidās : "Thy Devotion is in the ascendant (within me) ; but who shall I go to tell of my state :

That what I Contemplated Thee to get rid of, that Pain (of Love) pains me still". [4-2]  
A virtuous past fruited into the precious human birth, but, without Wisdom, it goes in vain.  
Even if one has (the god) Indra's throne, without Devotion to the Lord, of what avail could it be ? [1]  
I have Reflected not on the Essence of the Lord,  
Dwelling on which all other tastes one forsakes. [1-Pause]  
Wisdom has escaped me, and my days pass in Thoughtlessness and Ignorance.  
Overpowered by sense-desires, I am weak in Discrimination, and I enter not into God<sup>1</sup>. [2]  
I say one thing and do another ; yea, I know nought, deluded by Thy infinite Māyā.  
Says Ravidās : "This makes me sad at heart, O God ; but be not wrathful : be Thou Merciful to me". [3-3]

He who is the Ocean of Peace, the Tree which yields all Fruits, the Wish-fulfilling Jewel, the Master of the Kāmadhenu,  
In whose Hands are the four life-objects, the eighteen extra-psychic powers and the nine treasures, [1]  
That Lord thou tellest not with thy tongue,  
And, forsaking Him, thou art involved with the (empty) words. [1-Pause]  
All epics<sup>2</sup> and Purāṇas and Shāstras are but mere words.  
Vyāsa, the seer, said the last word<sup>3</sup> after a great thought, that nothing equals the Name of God. [2]  
They who, by Good Fortune, are Attuned to the Lord, wrapt in the seedless Trance of Equipose,  
They are Illumined from within : and no more is the fear of births and deaths for them. [3-4]  
If Thou, O God, art a mountain, I'm Thy peacock.  
If Thou art the moon, I'm Thy devoted *chakori*. [1]  
O God, if Thou Breakest not off from me, I won't,  
For, if I break with Thee, with whom am I to be United ? [1-Pause]  
If Thou art an earthen lamp, I'm Thy wick,  
If Thou art the pilgrim-station, I am the pilgrim. [2]

1. परमार्थ : (Sans. परमार्थ :) any excellent or important object; hence God.

2. कथा : (Sans. कथा), lit. a tale; story ; especially a legendary story.

3. परमार्थ : (Sans. परमार्थ :), the highest or most sublime truth.

4. चकरी : (चकरी) a partridge, said to be enamoured of the moon, to subsist on the moon-beams, and to eat fire.

O God, I'm truly attached to Thee :  
 And attaching myself to Thee, I've broken off with all else. [3]  
 Wheresoever I go, I go to Serve Thee.  
 For, like Thee, there is not another God. [4]  
 Contemplating Thee, the *Yamā's* noose is loosed for me.  
 O God, it is to Attain to Thy Devotion that Ravidās sings Thy Praise. [5-5]

The body is the wall of water, supported by the pillar of wind : the plaster is of the ovary and the sperm.

The frame-work is of the flesh, bones and veins : Lo, in it resides the poor bird (of our Soul). [1]

O man, what is it that is thine or mine :

It is like the bird perched on the tree for a lone night. [1-Pause]

Deep we dig our foundations and high we raise our walls :

But the limits (of our graves) are a mere three-and-a-half hands<sup>1</sup>. [2]

Beauteous is our hair ; round the head is wrapped the turban that proudly slants<sup>2</sup>.

But this our body will one day be reduced to the dust. [3]

High are our mansions, beauteous our brides,

But, without the Lord's Name, we lose the game of life. [4]

Low is my caste, low my birth :

But Ravidās, the cobbler, seeks Thy Refuge, O Rām, the King of kings ! [5-6]

I know not how to cobble the shoes,

But the people come to get their footwear mended by me. [1-Pause]

I have neither the awl to thread the shoes,

Nor the scraper to scrape<sup>3</sup>. [1]

The people have wasted away their lives mending others' cuts,

But I've Attained to my Lord, doing nought (but the contemplation of God). [2]

Ravidās Dwells on the Lord's Name,

And, lo, he'll have to deal not with the Angel of Death. [3-7]

*By the Grace of the One Supreme Being, the Eternal, the Enlightener.*

**Sorath : Word of Bhagat Bhikhan**

Water wells up in my eyes : my body has become weak ; my hair has grown grey :

My throat is choked, and I've become mute ; O, what shall I do now ?

O God, be Thou my Physician,

And Save me, Thy Saint, and ferry me Across. [1-Pause]

My forehead aches; my body burns ; in my heart is pain,

With such a malady am I gripped of which there is no cure. [2]

The Lord's Immaculate Nectar-Name is the Cure-all for all maladies of the world.

Says Bhikhan : "By the Guru's Grace, I Attain to the Door of Deliverance". [3-1]

Such is the Precious Jewel of the Lord's Name which I've Attained through various deeds.

I've tried to treasure it in the heart, but it is hid not. [1]

O God, I can describe not Thy Virtues,

As the mute one can describe not the taste of the sweets. [1-Pause]

The tongue uttering, the ears hearing, the mind Cherishing the Lord is pleased.

Says Bhikhan : "Both my eyes are now Content, for, wheresoever I see, the One Lord alone I See". [2-2]

1. गज : (हाथ) the cubit; measure of length equal to 18 inches.

2. डेरी : टेढ़ी (देढ़ी) ; slanting, as the egotistical people do.

3. i.e. I have nothing in the world to call my own, nor know a thing, not even my traditional profession of a shoe maker.